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# THE LIBERATOR

WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD--OUR COUNTRYMEN ARE ALL MANKIND.

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☞ All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.
☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.
☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!!) Democratic, (!!!) America every year.
☞ Immediate, Unconditional Emancipation.
☞ Slaveholders, Slave-traders and Slave-drivers, are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and man-stealers—a race of monsters unparalelled in their assumption of power, and their despotic cruelty.
☞ The existing Constitution of the United States is 'a covenant with death, and an agreement with hell.'
NO UNION WITH SLAVEHOLDERS.

## SELECTIONS.

From the London Patriot of September 17th.

### ANTI-SLAVERY LEAGUE.

A public meeting was held at Exeter-Hall, on Monday evening, the 14th instant, by the members of this League, to review the proceedings of the Evangelical Alliance, in relation to American slaveholders and American slaveholders. The large room was densely crowded. A few minutes after six o'clock, W. L. Garrison, Esq., George Thompson, Esq., and Frederick Douglass, appeared on the platform, and were loudly cheered. Besides the gentlemen named, we observed the Revs. Dr. Campbell, Ferguson, Henderson, Jenkyn and Price; Rev. Messrs. Philip (Maberly), Godwin (Highbury), Aveling, G. and S. Wilkin, Jefferson, Preston, Hammond (Westminster), Owen (Shadwell-street), Ainslie, Granville, Stratten, Redpath, Arundel, Brown, and Hutchinson, (United States); Drs. Conquest and Oxley; Wm. and Mary Howitt, and Messrs. Lake Hansard, Ashurst, George and Thomas Sturge, J. Soul, G. Pilkington, Darby, and about 6000 persons.

The agent of the Rajah of Sattara was also present, in native costume.

On the motion of Mr. R. SMITH, the Rev J. Burnet was called to the chair.

The CHAIRMAN, in opening the proceedings, said: The position which I occupy is to me an unusual one. I am generally either on the right or the left hand of this chair; but I have never before been placed precisely in this situation—very disagreeable to myself. The occasion upon which we are assembled is one of great importance to the cause of freedom and all its friends throughout the world. We have had meetings in this hall recently, of a body of persons for an object the noblest that could possibly come before us—the union of Christian brethren to promote the feelings of brotherhood; but it has occurred to some, that a fair opportunity, as keeping with this avowed object, was not furnished for extending the feelings of brotherhood to a race that has long been under a very different influence from that of brotherly kindness and charity, and that an opportunity was not only lost, but lost under circumstances which showed that the parties concerned were not inattentive to the importance of considering brotherly kindness and charity as belonging to slaves as well as to freemen. The question of slavery was not altogether overlooked—it was introduced and largely discussed, and a resolution was adopted concerning it—a resolution at which I am not surprised that all parties look with some degree of regret; namely,—that all might be brethren in Christ, and treated as such by the Evangelical Alliance, who either hold slaves against their will, or, who hold them not for their own interests. It does not appear to me that a man is to be received into the arms of Christian brotherhood, because he tells you that he is a criminal against his will; or, because he tells you that he is punishing his fellow-man not for his own interest. For men to say, 'we do it not for our own interest, while still we are criminals, and, therefore, we have a right to the acknowledgments of Christian brotherhood,' appears to me an absurdity. (Cheers.) That resolution was at last withdrawn, it was rescinded by the Alliance, and the whole question was left in abeyance. If the American brethren should return to their own country, and give that country to understand that in England slavery is a question which Christians here will hold in abeyance, they will inflict a great wrong upon the slaves of that country. We have met, therefore, this evening, to tell our American friends that the judgment of the Alliance is not the judgment of England. (Loud Cheers.) That was the judgment of but a comparatively small number, though gathered from different parts of the three kingdoms, as well as from America and the Continent. A verdict of these excellent individuals, therefore, however worthy they may be, upon the American slave question, that would lead the American brethren to suppose that it can be put in abeyance, must not be regarded either as the decision of this great empire or as the decision of Europe; and to-night you will have an opportunity of knowing, that it is not even the decision of America itself. (Cheers.) You will find from Mr. Garrison, himself an American, from Frederick Douglass, a fugitive slave from America, who will bring before you the views of the abolitionists there, that there is, even in America itself, a feeling by no means unworthy of your admiration against the course pursued by the Alliance. I will not occupy your time, when you are to receive so much American intelligence. I will only say, for myself, that I have never had but one idea with regard to slavery for now nearly thirty years that I have been opposing it in England; and that my idea has been, that, in all cases, it is a crime which no assembly of human beings ought to countenance—a crime which no assembly of Christians ought to pass by without the severest denunciation. I ought to state, in fairness to the Alliance, that the principal persons acting in it have been invited by circular to attend on this occasion. We do not ask for justice for the slave without seeking at the same time to do justice to those who would maintain slavery. (Cheers.)

W. L. GARRISON, Esq., then rose and said: I can sincerely say, that I feel deeply embarrassed on the present occasion, not because I do not stand here in a good cause, or that I have so little to say, but because of the magnitude of the object which has brought us together, and because I find it in my heart to say so much; while the time which is to be occupied is necessarily so brief.

* * * * *

The occasion is one of the deepest importance—one which will attract the attention of all Christendom, in due season. There has recently been convened, in this city, a body of delegates from various parts of the civilised world, calling itself the 'Evangelical Alliance,' and challenging universal attention and homage for its Christian character and designs. Such a body must necessarily be powerful for good or evil. We are met to review its proceedings, with special reference to the foul and iniquitous system of American slavery. But how do we meet? Not for a sectarian purpose, or to indulge any feelings of dislike, because, peradventure, we may have been shut out of the Alliance, in consequence of the creed laid down, by which members should be admitted. We are here to look at the action of the Alliance, not caring what may be its religious profession or faith, in regard to a system of iniquity and oppression unparalleled in the history of the world. This I confidently affirm, that the members of no sect or party have it in their power to say, that, in the prosecution of the anti-slavery cause in the United States, I have been partial, or have allowed this political party or that religious sect to pass unscathed, if I believed it pro-slavery in spirit or conduct. For the sake of the slave I long since gave up party and sect, and will know nothing of either till the jubilee comes, and there is not a slave in the wide world. (Cheers.) We meet here, then, to concede to the Alliance all that it claims as a religious body. We will judge it by its own standard, not ours, and thus determine whether it deserves the approbation of the Christian public, or whether it has been false to all its professions, and henceforth is to be regarded with condemnation and execration by all the friends of true Christianity throughout the world. If the Alliance had been for a particular purpose, to deal with a particular evil, and that purpose and that evil had not been with reference to slavery, then no man could have complained of it, that it did not take up the question of slavery. But I desire all who are here to remember, that the Alliance claims to cover the whole ground of Christianity—to be the representative of Jesus Christ on the earth, and of course, if animated by his spirit, having for its work the redemption of the whole human race.

Now, their actions on the subject of slavery will show that neither their hearts nor their voices could unite, on the commonest principles of honesty and humanity! They said, We will not bear our testimony against slavery; for, if we attempt to do anything that means anything, we shall all be blown 'sky high,' and there will be nothing left of us. (Laughter and cheers.) Quite prematurely, one of the delegates exclaimed, 'Was it nothing to exhibit the Church as a peaceful constellation, instead of scattering around her fatal firebrands?' They had vainly attempted to affect that purpose hitherto, because their practice and their preaching had been so much at variance; they were one intellectually, one on all vital matters, and absolutely one in heart and sympathy; and they should be able to tear to tatters the bulwark of Popery—of Rome's uniformity—by exhibiting a great living reality, that, in all essential doctrine, they were harmonious, and in all experimental religion, identical. Was all this nothing? and was it nothing to have taken up a position so palpably conspicuous, which pronounced that the convictions of Protestant Christendom were against slavery to the core; that, whilst they were willing to fraternise with the godly of every creed, they were willing to fraternise with every color; that whilst they repudiated dishonesty of every sort, they branded with especial contempt those engaged in the theft, the robbery, the usurpation, the sacrilege, the enormity of the slave-trade; who, forgetting that man was moulded in the image of his Creator, would buy and sell and brutalise men; forgetting that every man bore the image of that Maker, whether his skin was white or black, whether his birth be in barbarous Africa or enlightened Europe. Was there nothing in all that? As well might they say, that there was nothing in truth, in me cy, or in justice.' Now, here it is claimed for that body, that they took strong and definite action on the subject of slavery. The applause of the world it claimed for that action on the part of the Evangelical Alliance. How, then, was the slavery question treated by the Alliance? On attempting to settle the basis of union, the Rev. John Howard Hinton moved that slaveholders should not be admitted to any Alliance that might be formed, (Cheers.) It was a noble and Christian motion; and I stand here to lament that it did not finally prevail. Had it done so, the Evangelical Alliance, instead of being a subject of scorn and reprobation to all good men and to angels, would have presented a glorious spectacle to the world—would have given some evidence that it was indeed united to Him who came to open the prison doors, and to set the captive free. (Cheers.) It was, however, carried, but only to be rescinded at last! It was a difficult, intricate, and doubtful question! It was about robbing three millions of men of all their rights; about those who could not have the Bible, their family relations respected, their claims as human beings acknowledged, to whom the gospel could not be preached, who could not be taught the letters of the alphabet, without its being treated as a criminal act! It was with regard to the three millions of people in a professedly republican and Christian land, who were in a more wretched and horrible condition, by far, than any three millions of men to be found on the face of the earth. Surely one would have thought that the moment the subject was presented, animated by the spirit of Christ, they would have cried out against the enormity, nor have required a moment to record their verdict against it. But they appointed a large Committee of their profoundest minds to take this question into deliberate consideration, and, day after day, almost night after night, they debated the question; but, somehow or other, they could not understand what slavery was, or how it was to be treated! It was therefore, deemed essential that they should be enlightened from above, and that solemn prayers should be made for them continually, that they might arrive at some conclusions on the matter. I do maintain that they needed no additional light from heaven,—that all this praying was a mockery before God. (Faint hisses, followed by loud cheers.) I believe if the members of this Alliance had only fulfilled a plain Christian duty, and had remembered those who are in bonds as bound with them, they would have had no need to ask direction of God as to what they were to do. I rest the case here—were they not solemnly bound to be in that state of mind in which there could be no cause for delay in coming to a conclusion, that all slaveholding ought instantly to cease, and every slave at once set free? Their condemnation is just. But of all the delegates who are left without excuse, in regard to the matter of asking direction of God, I affirm that these were the American delegates, because, as Americans, they hold it 'a self-evident truth, that God has made all men free and equal.' (Cheers.) Yet there they were, day after day, professing they did not understand the question—that they had no light from heaven—God had not revealed his will unto them! I say, it was down right blasphemy. Now, I will read you the result, and you will see how the mountain in labor produced a mouse. Dr. F. A. Cox presented the following Report, which was read by Rev. Dr. S. H. Cox:

'In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognized in the article of the basis—on the work of the Spirit; and in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord's day, intemperance, duelling, and the sin of slavery, they commend these and similar evils to the consideration of the branches; trusting that they will study to promote the general purity and the Christian honor of this confederation by all proper means. And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and express their confidence, that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in slavery, from regard to their own interests.' I must pause to make a passing remark. I feel my indignation enkindled, when I see what is called the profanation of the Lord's day, put into the same category with duelling, slavery, and intemperence. There have been multitudes of great and good men, who have considered that every day of the week was to be set apart to the Lord, and, therefore, they have not considered that one day especially should be appropriated for that purpose. The Sabbath they have declared was a Jewish institution. Among these were Luther, Calvin, Tyndale, Paley, Belsham, Penn, Barclay, and Whateley.

In this opinion, I entirely coincide. I desire to consecrate my entire life to God, and regard all time as equally valuable and sacred. Now, to associate men animated by this spirit, and entertaining those views, with drunkards, duellists, and man-stealers, is a great outrage. (Cheers.) But all slaveholders are not involved in the guilt of slavery. Indeed—why, only say that a man may be a slaveholder, and yet be an innocent man, and that is all the concession the slaveholder requires. Yet such a proposition was passed by Englishmen—by English delegates in an Evangelical Alliance! The time had not come for them to take the part of the enslaved of mankind. But even this did not please the Americans. The whole subject was recommitted, and again, for a long time, a great many prayers were put up in behalf of the Committee to whom it was referred. Another Report was then presented, which recommended that part of the basis of union which relates to slavery should be taken out, and passed incidentally as a resolution, so that slaveholders should not be excluded from membership in the Alliance. (Hear, hear.) But that did not suit the American delegates. They were determined that nothing should be said on the subject of slavery; and then there was another recommittal of the delicate question, and we have another Report to this effect, that everything should be rescinded, and that nothing should appear on the proceedings of the Alliance in reference to slavery. (Hear, hear.) This was the concession made to the minions of slavery—the American delegates, who are, on this side of the Atlantic, endeavoring to corrupt the minds of the people of England. I stand here to take off their masks and pronounce them wolves in sheep's clothing before the whole world. (Cheers.) I wish I had time to go through the entire subject; but I will not read the documents that I had prepared. I have thus endeavored to show you the high claims put forth by the Alliance, to the confidence and love of the friends of God and humanity throughout the world. I have shown you that it professes to be animated by the Spirit of God, to be of no human devising, to have been baptized deeply into the spirit of our common Lord. I have judged that body by its own standard, not by mine; then I have brought up a simple test, by which to prove it a Christian or an unchristian body; and if the evidence I have laid before you, on the subject of slavery, proves it to be an unchristian body, the fault is not mine, but theirs who made it an unchristian body; and, therefore, the guilt and responsibility are on their heads. (Cheers.) I am a firm believer in Christianity—in Christianity taught by Jesus Christ. I am an abolitionist, because I believe Jesus to have been one, because I know that his Gospel is an anti-slavery Gospel, because that into the Church of Christ comes no slaveholder—there never was, and there never will be one. (Cheers.)

I stand here to denounce these men, who claim to be sent of God, in America, many of whom are among you, who are perverting the Bible to make out a case of innocent slaveholding, so that the whole slave system may be protected through all time. Slaveholding, under all circumstances, they say, is not a sin against God; under some circumstances they say it is a right—it is a duty. I should like to know what a dolphin is, under all circumstances, except it be a dolphin? Or is it sometimes 'very like a whale?' (Laughter and cheers.) I should like to know what man-stealing is, under all circumstances, if it be not man-stealing? Slaveholding is a crime well defined.—(Cheers.) It is not setting a man free, it is holding him in bondage; it is not recognizing him as a brother man, but as a piece of property; it is not holding him in bonds for his good; it is not denouncing every form of oppression for the benefit of mankind, and the glory of God. No, no; it is just the reverse of all this. Hence it is the duty of every man to advocate the cause of liberty. If he wants to make the world believe that the Bible is the book of God, let him be careful how he makes out that slavery is a Bible institution. (Hear, hear, and cheers.) I feel sick at heart in regard to the state of things in this country. I did hope something from the Evangelical Alliance. I hoped that they would not consult union at the expense of truth; that the English delegates would be true; that they would bear their testimony against slavery; that they never would recognize the slaveholder as a Christian—a worthy brother in the Lord. As for the American delegates, if there are any here, I should be glad to see them come forward and defend themselves. (Cheers.) We find it very difficult to catch them at anti-slavery meetings in America. They are too conscious of their guilt to come. (Hear, hear.)

'Tis conscience that makes cowards of them all.'

I conclude with saying, that if any one can prove that I have said anything derogatory to the glory of God, to the honor of Jesus Christ, to the welfare of man, let him take the platform, and expose me; but if I have been defending the character of God, and showing that Christ goes for instantaneous and universal emancipation, I do not know why he should take the platform to condemn me. I have done. As to the clergy in America who uphold or apologise for slavery, and such as give them the right of fellowship in England, I have only to apply to them the burning rebuke expressed in the following lines by a distinguished American poet:—

'Just God! and these are they
Who minister at thine altar, God of right!
Men who their hands with prayer and blessing lay,
On Israel's ark of light.

What! preach and kidnap men!
Give thanks, and rob Thy own afflicted poor!
Talk of Thy glorious liberty, and then
Bolt hard the captive's door!

What! servants of Thy own
Merciful Son, who came to seek and save
The homeless and the outcast, fettering down
The tasked and plundered slave!

Woe to the priesthood!—woe
To those whose hire is with the price of blood;
Perverting, darkening, changing as they go,
The searching truths of God!

Their glory and their might
Shall perish, and their very name shall be
Vile before all the people, in the light
Of a world's liberty!'

(Cheers.)

The Chairman stated, that if any one was desirous of addressing the meeting, an opportunity would now be afforded; but, of course, in order that they might be heard, it was desirable that they should come upon the platform.

Mr. GARRISON again rose and said:—I have spoken of the Alliance as a body, not of individual members. Though 'all are not Israel that are of Israel,' yet there were a few faithful Abdiels in that body. I may mention the Rev. Mr. Nelson and Mr. Standsfield, a lay delegate, both from Belfast, and Rev. Mr. King, also an Irish delegate. With regard to my own countrymen, there was at least one man who nobly did his duty—I allude to Joshua V. Himes. I will tell you the secret of his fidelity: he is one who is not ashamed to be known as a Garrisonian Abolitionist. (Cheers.)

Rev. J. PRESTON, Baptist minister of Somerstown, rose to address the assembly, in reply to Mr. Garrison. I am, he said, a member of the Evangelical Alliance, call it by what name you please. I attended its nineteen sessions. Perhaps you will hear with patience, when I remind the assembly, that on the subject of slavery, I was certainly opposed to what transpired in the Alliance, and finally closed that business. (Cheers.) We had not a smooth path nor a silent meeting on the occasion. In some parts of Mr. Garrison's speech I more than doubted whether he was the friend of Christianity; but he says that he is. I came here expecting that the conduct of the Alliance would be condemned on the subject of slavery, but I did not expect that I should hear Christianity in general undermined. I did not expect to hear prayer to God ridiculed. (Cries of 'No, no; you misunderstood it,' and great confusion.) The results of the conference of the Evangelical Alliance with regard to Slavery are entirely owing to the American brethren. If I am not mistaken, the British members of the Alliance were entirely opposed to slavery. When the Report came up on the Saturday night which entirely excluded slaveholders from the Alliance, we thought the question was settled. But there was afterwards a general dissatisfaction. The Americans were dissatisfied because the resolution condemned slavery and slaveholding; and the British, because it condemned them so slightly. (Cheers.) I was astonished at the subsequent results, but so the Americans would have it. (A voice, 'Why did you let them have it?') I am sorry to say the Alliance were overpowered. When the question was mooted as to whether the resolution of Saturday could be rescinded, the Chairman replied that it could, but if the Alliance did it, they would stultify themselves. I inquired of one of the principal members of the Alliance—not being a learned man—what was meant by stultifying ourselves? I understood it to mean, making fools of ourselves. (Laughter and cheers.) I assure you the greater part of the assembly were stultified; for they knew not what they were nor where they were. (Laughter.) Great reproach has been cast on the members of the Alliance, and many statements made that are not true. They did not say that they were inspired by the Spirit of God, and it is not true that they sanctioned slaveholders being members of the Alliance. One of the heroes—the leader of the American ranks—just as he was leaving the Conference, found out to his astonishment, that after all he had not gained a complete victory—that slaveholders could not be admitted to the Alliance. We have divided the world into districts. America is one district, Great Britain another, France a third. (Laughter.) The Continent is to be divided into two or three, and so on; and before a slaveholder can be admitted into the Alliance, the whole of the districts must be consulted and give their sanction. When the œcumenical Alliance meets again—I do not tell you when it will be—(laughter)—if a slaveholder gets in he will be cast out. (Cheers.) We had many prayers in the Alliance, but not too many, for I believe in prayer. (Cheers.) I there stated that I had heard many prayers offered up, but no distinct prayer for 3,000,000 of slaves; but the next brother led our minds to God, especially in refence to that subject. They were many in that assembly whose hearts and voices ascended to heaven, that every chain might be broken, and the oppressed go free. (Cheers.)

GEO. THOMPSON, Esq., then rose and said:—I will say a word or two respecting the speech of the reverend gentleman who has just retired. That speech, you will, I think, all admit, answered itself. In the beginning it condemned the harshness of my friend, Mr. Garrison, and was intended to be a defence of the Alliance; but what was it towards the conclusion? An admission that the Alliance had been drawn into a degrading compromise by the American brethren, 'if brethren they could be called.' (Cheers.) The gentleman himself confessed that he was struck with the singularity of the fact that, in the midst of all the prayers that were offered while the Committee of 'forty-five' was sitting, there was no mention of the three millions of slaves, to whom the subject exclusively related; and that he felt it his duty to suggest, that it might not be wholly irrelevant to the matter in question, if those slaves were remembered at the throne of the heavenly grace. Oh, what a state of things does this simple fact reveal! Slavery the subject, but the slave forgotten. Would Christ have forgotten the slave? Where would his heart have been? In the Committee-room with Sidney Morse, the scurrilous editor of the New York Observer, and with Dr. Smyth, the slaveholding Divine from Charleston, or with the bleeding sun blistered slave, amid the rice-swamps of Carolina? (Loud cheers.) My beloved friend, William Lloyd Garrison, has been charged with ridiculing prayer, and seeking to undermine Christianity. He did neither the one nor the other. (Hear, hear, and cheers.) He denounced a counterfeit Christianity, which forgets the slave in its prayers, which fellowships the slaveholder, which talks of love and has no pity; and he preached a Christianity which opens the prison doors, which binds up the broken heart, which breaks every yoke, and sees a brother and a man in the meanest wretch that was ever left to perish by the way, while the priest and the Levite passed by on the other side. (Cheers.)

* * *

Let me state the motive which has led to the holding of this meeting. For a considerable time it has been my deep and growing conviction, that the intercourse between the churches of this country and those of the United States had a tendency to lower and corrupt the anti-slavery sentiment of this country. Without an exception, all the delegates from religious denominations here to the United States have fallen short of their duty—they have, more or less, proved recreant to the cause of the slave. They have loved popularity and union better than principle. I know it would have been impossible for them to mingle with their fellow-Christians there unless they had done so. Every man must give up his anti-slavery principles who goes to America unless he would have his name cast out as evil.

* * * *

Try the horrible system by its effects, both upon the oppressors and their victims, and it is proved at once to be the prolific source of every enormity that man is capable of perpetrating, and of every calamity and form of suffering that man is capable of enduring. And yet a thousand men, who had made the study of the Bible the business of their lives, could not decide whether the most culpable of all the upholders of slavery—namely, the man making high professions of Christianity—should be a member of the Alliance? Would the slaves want Divine illumination? (Cheers.) There is not a human being in the world that would stand up and say, 'I wish to be a slave.' (Hear, hear.) All natural justice cries, 'Let slavery be accursed.' Let the system be tried by reason or by revelation, and instead of the Alliance hesitating for a moment, they should, as if with the voice of one man—if the spirit of Christ had been upon them, or his Word dearer to them than union, had they considered the slave as bound with him—have said, 'Let slavery be accursed, let no hand touch it, let not the unclean thing pollute the ark of our God.' (Loud cheers.) As far as we are concerned, we occupy no fresh ground: let us not, therefore, be branded as new-born fanatics. We go to the larger Catechism of the Presbyterian Church of the United States, and we read there its comment upon these words of St. Paul to Timothy, 'The law is made for man-stealers.' In 1796, the General Assembly of the United States declared the inadmissibility of any man retaining a fellow-creature in bondage to be regarded as a follower of the Lord Jesus Christ. They pronounced him as a man-stealer. Reasoning from past events we were led to apprehend, when we heard of a large number of delegates coming from the United States, that there would be a compromise of the anti-slavery principle in the Alliance, and we therefore regarded its proceedings with intense interest. Let me say in one sentence what they did and what they did not. When a report was made, setting forth in the first paragraph who should hereafter be members of that Alliance, the Rev. J. H. Hinton moved, as an addition, these words,—'except slaveholders.' All persons signing the confession of faith to be eligible in every part of the world, 'except slaveholders.' (Hear, hear.) The moment the amendment was proposed, the Conference was in a state of division and consternation; the countenances of hundreds fell, and they were not the united and loving cretures they had previously been. (Laughter and cheers.) After a long discussion, it was resolved, that a Committee should be appointed to draft a resolution on the subject. There should have been no hesitation in such a meeting to adopt Mr. Hinton's amendment. Was it reasonable or unreasonable to ask that he who claimed the right of property in his fellow-man should not belong to that Alliance? (Hear, hear.) The members of that Alliance compromised the anti-slavery principle by hesitating to adopt that amendment. (Cheers.) Mr. Preston has said that the British brethren were true;—if so, where was their firmness, and their fidelity, then? What is a man's principle worth, if it fails just when it should not? (Cheers.) There was in the Alliance an overwhelming majority of British members, and what shall we say of them, if it be true, as Mr. Preston has represented, that the American delegates led them as easily by the nose as asses? (Laughter and immense cheering.) There was not a British Christian minister in that assembly who did not know the feeling of his own denomination on the subject. To the honor of the Baptist body it was one of their number that moved the amendment. (Cheers.) Would that he had not withdrawn it!—would that he had made himself of no reputation by his fidelity, and had been content to be in a minority of two, four or six, in that assembly! (Cheers.) We should then have been delighted to give him more honor than we now feel at liberty to award. But we do give Mr. Hinton thanks, when he knew not that there was an American delegate that would second him. (Hear, hear.) The amendment was rejected, and a resolution was brought up, which expressed a confident hope, 'that the American brethren would not admit a slaveholder,' that is, a slaveholder of his own fault. If it is not of his own fault, whose fault is it? (Loud cheers.) The Free Church Assembly has stated that the providence of God brought the slaveholder into his present circumstances, and therefore the corollary is, that God is answerable for it. (Hear, hear.)

A VOICE: Is this an anti-slavery or an anti-clerical meeting?

GEORGE THOMPSON, Esq.: It is purely, without mixture, without reservation, an anti-slavery meeting, and I am truly sorry that an anti-slavery meeting in England should, of necessity, be an anti-clerical meeting. We are not answerable for this. (Long continued cheers.) We naturally, I say, felt great interest in the proceedings of the Alliance, and as naturally felt great disgust with their resolution—'No man who is a slaveholder of his own fault or for his own interest.' I do not know such a man. (Cheers.) There are three men on this platform who were once slaves in the United States,—would that the hall were full of them. (Loud cheers.) I ask one of them, the self-emancipated slave, Frederick Douglass, if he ever knew a man in the Southern States of America who was not a slaveholder of his own fault? (Hear, hear.) Is this the doctrine of the Evangelical Alliance—that a man may innocently claim another man as his own? I speak now of the treatment of the slave; he may make his fetters of fine gold if he will, yet by keeping him in bondage he gives his sanction to the system. (Cheers.) Will you sanction in Exeter hall to-night the doctrine, that God has put a man into a position in which he is necessitated to be a slaveholder? (Cries of 'No.') They say, He is a pious man, an elder, or a D. D., or the principal of some college, or, peradventure, he is a bishop; and they ask, 'can you doubt the Christianity of that man, who has proved his piety and zeal, his liberality and anxiety, for the salvation of the world? Can you shut such a man out of the Christian communion for the little fault of being a slaveholder?' (Cheers.) Sir, the monster in New-Orleans, driving his gang to the sugar-field, starving them, mutilating them, and destroying them, does not (nor a thousand such men) do a tithe of the mischief to the cause of freedom that those do that are called holy and otherwise blameless men? They are the men of all others to be disciplined; they are within reach; they claim to be Christian men; they are within the pale of our denominations, and within the cognizance of our laws; they are amenable, and should be dealt with as the worst defenders of slavery. I turn from the wretch sunk in ignorance, led by his own passions, influenced by the love of gain, with comparative patience, to the doctor of divinity, who presents himself at the door of the Alliance, as Dr. Smyth of Charleston, did, with the blood of his fellow-man on his hands. (Cheers.) The Alliance has set an example without precedent, that of legislating for an exception, instead of leaving the exception to take care of itself. (Cheers.) The truth is, the members of that Alliance preferred a union with Drs. Cox, and Smith, and Emory and Olin, to the maintenance of principle. Evil communications corrupt good manners. Elsewise they would have scouted that resolution as that which they adopted. But after all, they did not gain their object. The Cerberus rejected the sop. The Americans took Sunday to consider, and resolved, on Monday, that they would rescind the resolution; and they did so, although that resolution was to go among the 'miscellaneous' proceedings of the Alliance; and now, though slavery was the topic of topics in the Alliance, and though there was Committee upon Committee on the subject, and prayer upon prayer in relation to it, not one word will appear upon the proceedings of the Alliance, to tell the world that there is such a thing as slavery, still less to tell the world that the Alliance condemns it, and repudiates all fellowship with the man-stealer. (Cheers.) Look at the position into which the members of the Alliance have forced themselves. Henceforth they must vindicate their conduct. Should they stand up, as many of them have done in times past, to denounce slavery, they will be told of their doings in the Alliance, and forthwith they will proceed to justify their doings; and like the leaders of the Free Church, every step they take will lead them further and further from principle; unless, indeed, they should make a frank confession of error, and declare their determination never again to talk of men holding slaves without being in fault. Sir, let me assure this audience, that the apologies made for slaveholders by such men as are now in this country, are wholly gratuitous and unauthorised,—and they know it. They know as well as I do that the absolute right of property in man is openly avowed and maintained by the ecclesiastic assemblies of the South. I tell those men from this platform, that the churches they belong to in the United States, as far as they are in the South, laugh to scorn such nonsense as was put into the resolution of the Alliance.

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Let me now give you a specimen of a Southern bishop, premising that this same bishop sent a letter to the Evangelical Alliance, which was read by Dr. Bunting—a letter vouching, no doubt, for the piety of the slaveholders of the South. The extracts I am about to read are from a volume of family sermons written by this godly prelate, to be read by slavemasters and mistresses to their property. (Hear, hear.) Listen, and, if you can, restrain your indignation. You must imagine the slaves assembled, the hymn sung, the chapter read (the Epistle of Paul to Philemon,) the prayer offered, and the sermon commenced. Here is a paragraph:

'Having thus shown you the brief duties you owe to your great Master in heaven, I now come to lay before you the duties you owe to your masters and mistresses here upon earth. And for this you have one general rule that you ought always to carry in your minds, and that is, to do all service for them as if you did it for God himself. Poor creatures! you little consider when you are idle and neglectful of your masters' business, when you steal and waste and hurt any of their substance, when you are saucy and impudent, when you are telling them lies and deceiving them, or when you prove stubborn and sullen, and will not do the work you are set about without stripes and vexation—you do not consider, I say, that what faults you are guilty of towards your masters and mistresses, are faults done against God himself, who hath set your masters and mistresses over you in his own stead—(horrible!)—and expects that you will do for them just as you would do for him.—And pray do not think that I want to deceive you, when I tell you that your masters and mistresses, are God's overseers!' (Shame!) Let us turn to another part of this precious piece of hypocrisy and blasphemy. (Cheers.) 'Christian ministers are commanded to 'exhort servants to be obedient unto their own masters, and to please them well in all things, not answering them again, or gainsaying.' You see how strictly God requires this of you, that whatever your masters and mistresses order you to do, you must set about it immediately and faithfully perform it, without any disputing or grumbling, and take care to please them well in all things. And, for your encouragement, he tells you that he will reward you for it in heaven—(horrible!)—because, while you are honestly and faithfully doing your master's business here, you are serving your Lord and Master in heaven. You see, also, that you are not to take any exceptions to the behavior of your masters and mistresses, and that you are to be subject and obedient, not only to such as are good and gentle and mild towards you, but also to such as may be froward, peevish, and hard. For you are not at liberty to choose your own masters; but into whatever hands God hath been pleased to put you, you must do your duty, and God will reward you for it.' (Shame!) The climax is yet to come. Under the head of 'Correction,' the bishop preaches as follows:

'Now, when correction is given you, you either deserve it, or you do not deserve it. But whether you really deserve it or not, it is your duty, and Almighty God requires that you bear it patiently. [Shame!] You may, perhaps, think that this is hard doctrine, but, if you consider it right, you must needs think otherwise of it. Suppose, then, that you deserve correction, you cannot but say that it is just and right you should meet with it. Suppose you do not, or at least you do not deserve so much, or so severe a correction for the fault you have committed,—you perhaps have escaped a great many more, and are at last paid for all.—[Horrible!] Or, suppose you are quite innocent of what is laid to you charge, and suffer wrongfully in that particular thing,—is it not possible you may have done some other bad thing which was never discovered, and that Almighty God who saw you doing it would not let you escape without punishment?' [The audience manifested the strongest indignation during the reading of these passages.] What think you [continued Mr. Thompson] of such religion as this? Is it from above or from beneath? Yet a letter from this preacher of the doctrine of devils is written to the Alliance, is received with all respect, and is allowed to influence the councils of that body! [Shame!] Oh, that the slaves whose souls are cheated by these lying priests, knew their power! Oh, that they could reckon their number, and awake to a sense of their manhood! I cannot utter the deep execrations of my soul against the conduct of the American slaveholders, and especially of the so-called religious among them. Cowards are they all—mean, dastardly cowards, who take advantage of the ignorance and impotence of three millions of God's family to make them slaves; and then the impious wretches pollute, pervert, and prostitute the Gospel of Christ to delude the souls of their victims! [Cheers.] Their guilt is only equalled by their detestable meanness.

I know full well, that we who are here are represented as fanatics, and that the Coxes and Kirks are very anxious to throw odium upon Garrison and Thompson. Now, Sir, there was a time when these gentlemen thought otherwise; but they have since repented of their early zeal, and now we find them floating, like dead matter, in the wake of the pro-slavery sentiments of their country. Verily, they have their reward. One of them is popular at Boston, and could, doubtless, go to the South without being lynched; and the other has been promoted to the Moderator's chair of the New School General Assembly, where he received the thanks of slaveholders for his conduct. Now, I will take the liberty of showing what the sentiments of Dr. Cox were some years ago, when I was myself in the United States. He was then a new convert, and in the spring-time of his abolitionism he wrote a letter to the Rev. Dr. Morison, of Chelsea, in which he discussed the subject of slavery. Hear what he says. His letter is dated, New York, April, 1835. 'We wish the whole world to know more of the subject; that both sides of the Anti-Slavery question may be heard; that a world of wicked calumny against the latter institution may be exterminated; that the truth of cis-atlantic matters in the cause of emancipation may be known by its transatlantic correspondents and friends; that these may have an authentic manual of facts and expositions and references, for appropriate use on all requisite occasions; that the sympathies and prayers of British Europe may be directed wisely and engaged steadily in behalf of the suffering and the dumb; that the attention of thousands may be held in during arrest, on the mighty subject of the interests and the right, and the duties of man, in their due conjunction and dependence; that the mother country may be encouraged to still further achievements in the cause of universal freedom, and the moral elevation of the species, by the evidence afforded, that her noble example is talismanic and electric in its influence on the daughter country, though following in her path too tardily, *haud æquis passibus*; that the growing interest and the glorious promise of their American brethren in the cause may be adequately, or, at least, in some degree, known to British philanthropists; and that these demonstrations may prepare the way for kindred responses and for affiliated Societies on the Continent of Europe and elsewhere, in the British empire and the European dependencies, till, at no distant day, we may behold the organization of a grand Philharmonic Union for the abolition of slavery and the slave-trade throughout the whole world; and these preliminary to the destined reign of the Desire of all nations, and his jurisdiction predominant in all lands and in all hearts of the sublunary universe. If this be enthusiastic, it is so only in a sense sober and good. It is the enthusiasm of the Bible—the enthusiasm of God. The zeal of the Lord of hosts will perform this. How can one be good, and not desire it? or wise, and not aim at it? or faithful, and not trust in God for its accomplishment? Slavery is sin; and this is the fundamental aphorism and axiom of our anti-slavery league.' Where is he to-night? This is a meeting of the Anti-Slavery League. (Loud cheers.) 'We will not descend from the heavenly eminence and infinite vantage-ground of that sure position. What ought to be can be. This we know, while we hope in God and go forward. The bare conception of such a regenerated state of society is a felicity and a relief. It meliorates the character and comforts the heart. On the other hand, the sentiment that slavery must be perpetual is a most injurious and gloomy one. To entertain it is to be base, miserable and alienated, one should think, from the life of God, through the ignorance that is in them, because of the blindness of their heart, as those having the understanding darkened and also being past feeling. But we, my brother, have not so learned Christ. The throne of the devil shall not always rule or stand. Man-murdering and man-stealing shall come to an end in these territories of Messiah. But it is impossible that 'His unsuffering kingdom' should effectually come while slavery remains and flourishes. Such a system of glaring iniquity and

did this at first alone,—the object of a storm of persecution and a flood of indignation. And what is his fault? Truly, he flatters no one, quails to evidence against authority, takes men more by their actions than their professions, tells the truth—some say—in a most uncourtly style—(laughter and cheers.)—and edits a weekly newspaper. He is the friend of man and the foe of oppression. The species are his brothers, and his country the world. But who wants to be ruled by Garrison? Indeed, I know not. Can the querist answer me one question? Well, I will give it to him when I find one more impertinent than his own. It is as full of nonsense, impt, and insolent as the slang about amalgamation. I never saw in Mr. Garrison any efforts to rule. He never ruled me. He seems indignant indeed that truth and evidence are not permitted to rule even the sacramental allies and official friends of both. But says one, 'I hate his style. It is stern, vulgar, and uncompromising, severe. He is a mere fireb and.' Oh, then, one would think that Birney would just suit you—the learned, chivalrous and accomplished Birney,—the boast of Kentucky, and the flower of abolition. 'No, no. He is too polished.' Well,—of scores of others,—who has a style to suit you? Surely it must be Jay! or, if not, then it is any dotard that advocates colonization, as if it were wise: cruelty, as if it were necessary; oppression, as if it were expedient; and prejudice, as if it had neither its subject nor its object. We happen to know what is the matter with such critics. The idea that the Bible sanctions slavery is one to which dreamers often resort, without any proof or sound examination. Let them define what slavery is, with mathematical precision, before they blashphame the book of the Holy Ghost. In the name of the Most High God, I pronounce it an impious calumny and an atrocious lie, without conceding anything in reference to the whole Bible. I beg all men to consider under what dispensation we live, and whether even they can think slavery sanctioned now? Go, preach the Gospel to every creature of the species—except the man in chains—Stay!—there is no exception! And shall he be oppressed so terribly by you, whom you are endeavoring to rescue from the bondage of the devil? Is this duty? Is it even expediency? He then goes on to speak of George Thompson—(Laughter.)—but I do not like to read it. Cries of 'Read, Go on.') 'Your George Thompson is doing good here on a great scale. He is well fitted for his work, invincible in argument, *au fait* on every point, popular and convincing, grins as he goes, and will, I think, be both more persecuted and more successful. He is hated, denounced, threatened by many,—to whose wicked prejudices the diurnal Press is too generally subservient. They charge him with many things, some of which I know to be facts—such as that he is a foreigner, that he is an Englishman, and even that he is a Scotchman! But calm your ire, Dr. Morison; the last charge is not true, though they say it. Let them learn to say truth only.' My friend Mr. Grrrison and myself are obliged for these testimonials from one who witnessed our labors, and was himself at the time a sharer of them. But where is Dr. Cox now? Garrison is here, Thompson is here, but where is the eloquent Dr. Cox? (Cheers.) He has made shipwreck of his abolitionism. I have here a file of the *New-York Evangelist*, containing a consecutive report of the debates in the General Assembly, in which Dr. Cox presided a few months ago. I find among the members of that Assembly a number of slaveholders. I find more than a dozen speakers in favor of slavery—vindicating the system from the Bible, and breathing the bitterest feelings towards the abolitionists. I find that every attempt to obtain a sound opinion was a failure; but I do not find a word from Dr. Cox in reprobation of the system. He sat with men-thieves and advocates of slavery, but I cannot find that he bore his testimony against 'man-murdering and man-stealing,' or against that 'system of daring iniquity and God-denying oppressions.' which he denounced in 1835. He is a fallen man! I have a letter here from one who sat in the Assembly during its sittings. Dr. Cox is represented as saying, that, in his hands, the honor of that Assembly would be safe, while he was in the Alliance; and that, if the character of his brethren was impeached, he would quit the meeting and shake off the dust from his feet. (Cries of 'Shame.') I will now hasten to make way for my esteemed and eloquent friend, Frederick Douglass, who, from his own experience, will tell you what slavery is, and what is the worth of the Christianity of slaveholders. Before Is it down let me disclai m, on behalf of myself and others, all quarrel with the Evangelical Alliance, save on the subject of slavery. Let me express a hope, too, that those who have fallen into error will retrace their steps, and be found among the uncompromising friends of freedom. They must, however, shake off, as regards the slave question, such men as they have recently kept company with. The scurrilous editor of the *N. Y. Observer*, Mr. S. E. Morse, will lead them astray as long as he is permitted to dabble in their councils. Fofifteen years, as his paper will prove, he has been the unscrupulous and implacable enemy of the abolitionists of America, recommending his paper to the slaveholders, by inserting every libel that malice could invent to injure the character of the friends of the slave. Yet this man was in the Alliance, working, like a mole, to corrupt that body, and traduce, the only devoted champions of the oppressed, Dr. Smyth has been forced to apologize for the promulgation of atrocious charges against Frederick Douglass, and got into the Alliance by a barefaced subterfuge. The Coxes and the Kirks are, I admit, better men; but, as they themselves say, they are not prepared to give up the slaveholders. They, therefore, were dangerous men. All who were here, save two or three, joined in misrepresenting both the measures and the motives of the true-hearted advocates of the rights of the slave. There sits a man, however, (Mr. Garrison,) who has never swerved. In youth, he laid his hand upon the altar of Freedom, and registered a vow in Heaven that he would live for the cause of humanity. (Cheers.) For sixteen years his course has been onward and upward. No dangers have daunted, no difficulties have deterred—he has been hunted like a wild beast—he has been dragged with a halter about his neck almost to the foot of the gibbet—a price has been offered for his head—but, in the midst of all, he has serenely, hopefully, and untiringly pursued his course, counting not his life dear to him, if he might promote the cause of his brethren in bonds. (Loud cheers.) What is his reward at the hands of the pro-slavery clergy of his native land? This. They hate him with a perfect hatred. They seek to overwhelm him with every epithet that is likely to stir up ignorance and bigotry against him; and if you were to take his character from those who are now among us, he is an infidel and a seditious and pestilent fellow. But those who sympathise with him, in his uncompromising principles of abolitionism, know that his infidelity is his belief in the duty of acting out the precepts of the Savior, rather than in contending for points of doctrine. They know that it is the study of his life to imitate Him who went about doing good, and who, in his day, was assailed as an infidel and one possessed of the devil. Mr. Garrison (though he omitted to say so) has moved, and it is my purpose to second, a series of resolutions, in which we have endeavored to embody sound views and principles on the subject of slavery. We have also proposed one bearing upon the recent proceedings of the Evangelical Alliance, which I do not think you will deem too strong, and which some of us deemed scarcely strong enough. Mr. Thompson then read the resolutions, and concluded as follows: I now appeal from the Evangelical Alliance to the friends of freedom throughout Great Britain. The cause of the slave must not be committed to the hands of religious associations that have the least connexion with the upholders of slavery, or its apologists. Already we have seen the danger of the sacred cause when in the hands of even an Evangelical Alliance. Our motto must be, 'No union with slaveholders'; and our doctrine must be, that 'slaveholding is, under all circumstances, a crime against the rights of man, and the prerogative of God, that ought to be every where donounced, and immediately abandoned by its guilty perpetrators.' I will follow the example of my friend Garrison, and conclude in the words of an American poet:—

Spirit of Freedom, on!
Oh! pause not in thy flight,
Till every clime be won
To worship in thy light.
Speed on thy glorious way,
And wake the sleeping lands;
Millions are watching for thy ray,
And soread to thee their hands.
On! till thy name is known
Throughout the peopled earth;
On! till thou reign'st alone,
Man's heritage by birth.
On! till from every vale,
And where the mountains rise,
The beacon-lights of Liberty
Shall kindle to the skies.

Mr. Thompson sat down amidst enthusiastic cheers.

The following are the resolutions moved by Mr. Thompson:

'That, whereas, there are three millions of human beings in slavery in the United States of America, subjected every moment to all the liabilities attaching to every description of property; a condition in which, while as respects rights and privileges, they are ranked with the clods and creeping things of the earth, they are, in respect of the laws framed to enforce their submission, subjected to a responsibility more than human; a condition, the essential element in the preservation of which is the virtual annihilation of their accountabilities to God, and the substitution of the absolute will of the master, as the only law they are to obey; a condition, in which the attempt to improve and exercise their deathless faculties is regarded and treated as a crime; a condition, finally, entailed upon their posterity, to the latest generation;

Therefore, Resolved, That we regard American slavery as a sin of unrivalled magnitude, demanding the condemnation of every human being who respects the laws of God, or recognises the principle of natural justice and the equal rights of man.

Whereas it is a self-evident truth, that where is is sin there must be a sinner; and that when the sinner ceases to exist, the sin of which he was guilty ceases to be; and whereas American slavery is not merely a 'sinful system,' or 'institution,' but a series of sinful acts, perpetrated by individuals, each of whom is separately responsible; and whereas, when slavery becomes law, and assumes the form and stability of a social institution, the individual is not in consequence released from his responsibility to obey the law of God, to cease from doing evil; but is, on the contrary, laid under an obligation to bear testimony against the unrighteous enactment.

Therefore, resolved, That we repudiate the doctrine that slavery, as a system, or institution, or thing existing in the form of law, is sin, while the slaveholder, for whose benefit the law or institution has been framed, and who is directly the perpetrator of the wrong, is innocent, and is entitled to be received into society, and even into the church, as a respectable and Christian man. In our judgment, this doctrine involves the monstrous principle, that sin ceases to be sin when sanctioned by human law, and interwoven with the texture of society—a doctrine which would, under similar circumstances, justify polygamy, piracy, idolatry, or any other sin that should obtain the sanction of a legal enactment, or be elevated to the dignity of a social institution.

Resolved, That the relation of master and slave, when defined and sanctioned by law, is by that very process rendered a more inexcusable sin on the part of all who come into it as slaveholders, seeing they assume the relation with a full knowledge of its unutterable horrors and fearful responsibilities, and of the perpetual wrongs of the slave necessarily involved in it; and therefore, the slave laws of America, instead of extenuating the guilt of living slaveholders, do, in reality, enhance their criminality, and make them justly chargeable with all the guilt connected with the administration of those laws, which, by the relation they have assumed, they practically sanction and uphold.

Finally, resolved, That the conduct of the Evangelical Alliance recently held in this city, first, in adopting a proposition, declaring that men might be slaveholders without any fault of their own, and from disinterested motives; and then, to gratify the pro-slavery spirit of the American delegates, erasing from their proceedings all reference to the subject of slavery, in order to prevent an explosion, was at variance with the uncompromising spirit of Christian truth; and a virtual approval of the acts of those who, while they profess to be the followers of the great Redeemer, make merchandise of slaves and the souls of men.

The resolution was then put and carried, with only two dissentients.

Mr. GARRISON rose and said, that a paper had been put into his hands, from which he was happy to find, that in the Alliance there were four or five Americans who were true to the Anti-Slavery cause. He wished that they had been all true to it. (Applause.)

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Mr. W. L. GARRISON moved, and Mr. G. THOMPSON seconded, a vote of thanks to the Charman, which was put and carried by acclamation.

The CHAIRMAN, in acknowledging the resolution, expressed his gratification at the unanimous conclusion to which the meeting had come, and the interest appeared to be manifested in the subject up to that late hour, more than half past ten o'clock. He trusted that their friends from America would learn that the Anti-Slavery opinion of England was to be lasting as England herself. (Loud cheers.)

At the close of the meeting, Luke J. Hansard contributed £50, and Thomas Sturge £5 to the funds.

The vast audience then dispersed.

From the London Patriot.

## THE ANTI-SLAVERY LEAGUE AND THE EVANGELICAL ALLIANCE.

In England, it is vain to attempt, in a public movement, to evade the influence of public opinion. The Evangelical Alliance was, by unwise counsellors, betrayed into making so preposterous an attempt. It has failed. Already, on one point, at least, it has been arraigned at the bar of the public, tried, judged and condemned. We refer to the manner in which the subject of Slavery was trifled with in the recent Conference, and to the meeting called by the Anti-Slavery League in Exeter-hall, to reveiew the proceedings of the Conference in relation to that question. The verdict of Exeter-hall has gone against the Alliance. The meeting was publicly called; admission was not by shilling tickets, but perfectly free; the parties, whose conduct was about to be reviewed, were specially invited to attend; the Rev. John Burnet, whose name is a security for candor and impartiality, was in the chair; the Hall was crowded in every part; every one who claimed a hearing was heard; and yet when the following Resolution was put to the six thousand persons present, it was adopted, with only two dissentients:

'Finally, Resolved, That the conduct of the Evangelical Alliance, recently held in this city, first, in adopting a proposition, declaring that men might be slaveholders without any fault of their own, and from disinterested motives; and then, to gratify the pro-slavery spirit of the American delegates, erasing from their proceedings all reference to the subject of slavery, in order to prevent an explosion—was at variance with the uncompromising spirit of Christian truth; and a virtual approval of the acts of those, who, while they profess to be the followers of the great Redeemer, make merchandise of slaves and the souls of men.'

We are not surprised at this result. It is no more, but rather less, than we expected; and we are persuaded that it is a decision which will be confirmed by any town in the three kingdoms to which the Anti-Slavery League may think it advisable to appeal. It is exceedingly painful to find such language used in characterising the proceedings to which some of our friends have been parties; and the more painful, inasmuch as we are constrained to admit that the condemnation is but just. One of the members of the Alliance Conference, present at Exeter-hall, had the courage to offer a few words for that body, intended as a defence, explanation, or apology, but terminating in a plea of guilty. Mr. Preston said, 'When the Report came up on the Saturday night, which entirely excluded slaveholders from the Alliance, we thought the question was settled. But there was afterwards a general dissatisfaction. The Americans were dissatisfied, because the resolution condemned slavery and slaveholding; and the British, because it condemned them so slightly. (Cheers.) I was astonished at the subsequent results; but so the Americans would have it. (A voice, 'Why did you let them have it?') I am sorry to say the Alliance were overpowered. When the question was mooted as to whether the resolution of Saturday could be rescinded, the Chairman (Sir Culling Eardley Smith) replied that it could, but if the Alliance did it, they would stultify themselves. I inquired of one of the principal members of the Alliance—not being myself a learned man—what was meant by stultifying ourselves? I understood it to mean, making fools of ourselves. (Laughter and cheers.) I assure you the greater part of the assembly were stultified; for they knew not what they were nor where they were. (Laughter.)

Some things said by Mr. Garrison were deemed excessively severe; and certainly he justifies the character given him by his ci *devant* coadjutor in the cause of the slave, the Rev. Dr. Samuel Cox; but neither Mr. Garrison nor Mr. George Thompson appears to have uttered anything more severe than the candid testimony of this frank eye-witness. And the worst of it is, that every one, or nearly every one, will say that Sir Culling Eardley Smith was perfectly right. 'You can do it,' said the honorable Baronet; 'but if you do it, you will stultify yourselves.' They did do it; and, to use the translation of plain Mr. Preston's learned friend, they *did* make fools of themselves.

It must not be supposed, however, that all present are responsible for this deplorable result. As Mr. Garrison intimated, there were three Americans, and as many Irishmen, who dissented from the whole of the proceedings in reference to slavery; and, although it would appear that all the Englishmen were betrayed into a temporary acquiescence in the compromise adopted on Saturday, yet we have authority to state, that when Sir Culling Eardley Smith announced from the chair that the Resolution to rescind the whole of the proceedings taken on the subject, had been carried *unanimously*, the Rev. Dr. Cox, of Hackney, rose and intimated, that the Rev. Thomas Binney and himself were dissentient. The result was, that the vote was entered with the qualifying clause, *nemine contradicente*. We have no doubt that other gentlemen will be found to have occupied the same position. But these gentlemen must surely feel that it is impossible for the matter to rest as it now is Justice to themselves, no less than justice to the cause of truth, liberty, and humanity, demands that they should distinctly protest against a decision which has made the Evangelical Alliance assume the appearance of an apologist for slavery, and has given the American delegates a kind of authority for saying, that British Christians are willing to leave the question of slavery in abeyance rather than forego the opportunity of fraternizing with the slaveholding Christians of America. We frankly confess, that we cannot understand how any Anti-Slavery man can remain a member of this so-called Evangelical Alliance.

[From the same.]

## EVANGELICAL ALLIANCE AND SLAVERY.

SIR,—One is perfectly at a loss to account for the very feeble tone, on the subject of slavery, which has been adopted by the members of the Evangelical Alliance.

One speaker is reported to have said: 'If you introduce a resolution against the admission of slaveholders, you will dissolve the Alliance.' Yet no man rose and indignantly replied: 'Let this Alliance be scattered to the winds, rather than that we should give any countenance to such an iniquitous system as that of slavery.' And, at the last public meeting, the members were found to tolerate such a remark as this, from an American speaker, in reference to slaveholding: 'They must not exalt matters of secondary and minor importance into essentials.'

And now Mr. Alexander King, Independent minister, comes forward and insults the Convention, by calling slavery a 'matter of opinion;' and, in his third protest, calls slaves 'personal property.' Would he be permitted to hold such language to any other body in Great Britain? Would he escape the withering sarcasm of Daniel O'Connell or Douglass Jerrold, had he dared to breathe such sentiments in their presence? Let Mr. Alexander King wear the collar for but one week, and, when driven to the cotton-field by the lash, be told the propriety or impropriety of his treatment is a mere 'matter of opinion,'—I think he would soon decide that slaveholding is something more than a question of 'personal property.' But why so in this case, and not in that of the negro?

Then, sir, we find a large body of Americans protesting against the exclusion of slaveholders from the society, because they were not informed that such would be the case previous to their voyage. Surely this plea can be of no avail. They ought to have known our sentiments—and that we should not be expected to fraternise with men living in the open commission of that sin. Duellists and gamblers might plead for admission on the same argument. These gentlemen say, in the fourth reason they have given for their protest, 'If Christian brethren,' coming into possession of slaves by no fault of their own, 'conduct themselves worthily, they merit, on that account, in our view, the sympathy of our fellow-Christians.' Undoubtedly so, and in our view also; but we consider that the immediate emancipation of those slaves would be the only conduct 'worthy' of a Christian brother.

The Alliance excludes such men as Mr. Sturge and the late Mr. Foster, of Bristol—the one because he has not been baptised with water, and the other because he received the threats to the wicked (death, destruction, and perishing) in their literal sense;—yet admit the men whose whole lives are one continued course of robbery; thereby making it a greater crime to misunderstand the text, 'The wages of sin is death,' than to disregard the woe which is pronounced in another text against him who useth his neighbor's services without wages.

From the London Nonconformist.

## SLAVERY IN THE UNITED STATES.

The new Anti-Slavery League is putting forth vigorous exertions to rouse the public mind in this country against American slavery. With this object, Messrs. Garrison and F. Douglass are making a tour through the country. At Bristol, during the last fortnight, no less than three crowded meetings have been held to hear these celebrated opponentsts of slavery. At one of these, the Mayor presided, and Elihu Burritt was present. It was resolved to carry out a plan which had been determined upon at meetings at Bridgewater and Exeter, namely, for the inhabitants of cities and towns in England, after which towns in America had been called, to send addresses in favor of abolition to the inhabitants of those towns. The Bristol Mercury mentions the following incident as having occurred at one of these meetings:

Frederick Douglass must, indeed, have felt himself in a sort of dream when he got to England—when he found himself seated at white men's tables, and shaken by the hand by white men. At the Victoria-room, on Wednesday, when Douglass was speaking, our worthy mayor filled a glass of water, and handed it towards the speaker. His worship did this probably without giving the thing a thought, and as a matter of course, and few in the meeting would notice the occurrence. In the United States, a single act of that kind (except amongst professed abolitionists) would be provocative of the utmost astonishment. What! a white man—a mayor—a man in authority—hand a glass of water to a negro! Incredible!

'We report in our paper of this week,' says the Western Times, 'a brief outline of one of the most important, unanimous, and decided public meetings which this city ever witnessed. The topic was American slavery, and the speakers were some of our leading liberal citizens, and two visitors from the United States, one being William Lloyd Garrison, who is, we believe, the father of the anti-slavery movement in the United States, the other F. Douglass, formerly a slave, who has escaped from the thraldom of slavery by flight, and having educated himself, now devotes his talents and energies to the cause of his oppressed brethren. The temper of the meeting will be best evinced by the resolutions which were adopted, and which were all carried unanimously. Frederick Douglass, whose eloquent language has excited such deep feelings of indignation against the American slave-owners, is supposed to be the offspring of his own master by one of his female slaves. If he be an average specimen of what this portion of the slave population would become under proper training, there can be no doubt that the system contains within itself the germ of its own violeut destruction.—Every good Christian will pray, however, that so awful a convulsion may be avoided, and that the American people may be brought by timely reflection to understand the position in which they are placed before all civilized humanity, and come forward as the British people did, and by a present sacrifice, purchase a lasting and an honorable renown.' On Wednesday there was a numerously attended public meeting at the National-hall, Holborn, presided over by Mr. G. Thompson. Mr. W. L. Garrison was present, and spoke at some length. At the close of the meeting, a resolution was passed, of which the following is an extract, the bearing of which against the Evangelical Alliance is very obvious:

That the meeting, having listened to the address given by William L. Garrison on the subject of American slavery, have been forcibly struck with the heart-sickening, soul-debasing cruelty of that infamous institution, and especially with the strange inconsistency of its being upheld by men professing the universal rights of humanity as the foundation of their political creed, and the brotherhood of man as the basis of their religious faith; they therefore deem it a duty to embrace this opportunity of recording their solemn protest.

On a future occasion we hope to give some of the appalling statements on the subject of American slavery made by Messrs. Garrison and Douglass. Mr. Garrison will visit Scotland and Ireland prior to his return to his own country.

[From the same]

The object of the 'Evangelical Alliance' is one which we cannot approve. It presents itself to our apprehension as a curious, and rather mournful mistake. An organization intended to *do* something, we can understand—but an organization the chief end of which is to *be*, strikes us as a terrible waste of means. But our objection goes much deeper than this. Love to the brethren is unquestionably a Christian virtue of no inferior order—and, as it spontaneously beams forth from the church of Christ, we are taught to expect, will do much to inspire an unbelieving world with faith in the religion of Jesus. * * * * *

The mode in which the question of slavery is dealt with by the Alliance is truly disreputable—and will, of course, eventually shake the confederation to pieces. The liberality which could not be extended to opinions, was, after a struggle, accorded to practice. Men may not believe as they like, and join the Evangelical Alliance—but they may do as they like. We can hardly trust ourselves to comment on this feature of the affair. We shall therefore borrow the language of the Inquirier, lest indignation should get the mastery of our own pen, and drive us to the utterance of unpleasant words:

'The question merges in whether slavery is or is not *a crime*—whether it is or is not consistent with Christianity—with its precepts fairly applied, its spirit properly carried out. The Evangelical Alliance professes to be an assembly of Christians. Had any notorious criminal, or profligate, presented himself for admission, he would unquestionably have been told that he had no business there, although the rules contained no specific reference to his conduct; what is contended is, simply, that no offence against Christian morals is more certain than slaveholding—that the encouragement or indulgence of no crime is more injurious to Christianity than that of slaveholding; and, therefore, that the Christian assembly, which saw any danger of slaveholders or their friends intruding into it, is bound to take measures for keeping itself uncontaminated.

'We regret to be called upon to give the opinion that the resolution first sanctioned by the Evangelical Alliance in relation to slavery, namely, the words, 'And in respect, especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the gospel; and express their confidence that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in slavery from regard to their own interests'—can be accounted no better than a mean compromise, and an unprincipled suppression of the truth upon the subject; and that the withdrawal of even this, when found to be offensive to the Americans, was a sacrifice of the moral influence of Christianity to a show of union, for which no justification can possibly be offered.'

From the Western Times.

## AMERICAN SLAVERY.

We report in our paper of this week, a brief outline of one of the most important, unanimous, and decided public meetings which the city ever witnessed. The topic was American Slavery, and the speakers were some of our leading liberal citizens, and two visitors from the United States, one being William Lloyd Garrison, who is we believe the father of the Anti-Slavery movement in the United States, the other Frederick Douglass, formerly a slave, who has escaped from the thraldom of slavery by flight, and having educated himself, now devotes his talents and energies to the cause of his oppressed brethren. The temper of the meeting will be best evinced by the resolutions which were adopted, and which were all carried unanimously. We are no great advocates for the intrusion of one nation into the domestic affairs of another; but Slavery is so terrible a blot upon the character of our common Christianity—is a sin of so deep a dye—an enormity of so unspeakable a character—that any just influence which the public opinion of one state can bring to bear upon the people of another, in order to work out its emancipation, is not only allowable, but is an actual duty. We hope that any Americans into whose hands this paper may fall, will look at the question calmly and deliberately—that they will not think that the people of Exeter are inte meddling improperly in their affairs; but that they are animated by a spirit of pure benevolence and enlightened philanthropy; well assured that the slave-owner is not only punished by the profitless anxiety to which this system subjects him, but by the countless terrors which are heaped up for him and his successors in the immediate future. One cannot behold the system of Slavery as it exists in the Southern States of America, where the colored population extends so rapidly, and comes into so close a contact with the civilization and knowledge of the white, without foreseeing that before long the system will explode and overwhelm all orders of society in a bloody convulsion—unless God should be pleased to avert the bloody catastrophe, by enabling the American people to see the consequence of their unjust and sanguinary laws respecting slaves. Their vain attempt to surpress every feeling of sympathy on their behalf makes them objects of contempt and reprobation with all Christian nations. When we consider their boasted delaration of independence, in which they lay down as a self-evident truth, that all men are created equal, and endowed by their Creator with an unalienable right to liberty—they must think that the whole of Christendom must be as blind as they are hypocritical and canting, if we do not point to this declaration of independence and contrast with it the institution of Slavery.—They profess to have the deepest repugnance to a union of the two races: but a large mass of the slave population are the offspring of that very union which they hold in such conventional abhorrence. Many of these slave-owners thus sell into hopeless captivity their own sons and daughters—this Frederick Douglass, whose eloquent language has excited such deep feelings of indignation against the American slave-owners, is supposed to be the offspring of his own master by one of his female slaves. If he be an average specimen of what this portion of the slave population would become under proper training, there can be no doubt that the system contains within itself the germ of its own violent destruction. Every good Christian will pray however that so awful a convulsion may be avoided, and that the American people may be brought by timely reflection to understand the position in which they are placed before all civilized humanity, and come forward as the British people did, and by a present sacrifice, purchase a lasting and an honorable renown.

From the London Non-Conformist.

## THE EVANGELICAL ALLIANCE.

The resolutions of this body, to exclude the Society of Friends, and admit the man-stealers of America, are (says the Newcastle Guardian) likely to cause a serious disruption. Several gentlemen belonging to this town have determined on withdrawing. Our townsman, Mr. Fenwick, has already addressed a letter to the Secretary of the Liverpool branch, with which he was united. The following is a copy:—

*Newcastle-upon-Tyne, Sept.* 4, 1846.

REV. SIR—Believing that there existed a substantial and real, although, unhappily, in many instances, an invisible unity among all true Christians, and that it was at once a privilege and a duty visibly to exhibit, in all its fulness, that unity to the world, I gladly enrolled my name as a member of the Evangelical Alliance. The proceedings at the Birmingham meeting created a doubt in my mind, whether the Alliance could be sustained upon Christian principles. The resolutions of the recent meeting in London, both as they relate to the symbol of faith, and the reverend man-mongers and man-stealers of North America, convince me that it can *not*, and that it is my duty to withdraw from an association which excludes from its embrace such men as Joseph John Gurney, of Norwich, and George Richardson, of Newcastle, and fraternises with men who, under the legation of Moses, would have been subjected to the extreme penalty of the law—guilty—death. I, therefore, have to request that you will erase my name from the list of members.

I am, Rev. Sir,
Your obedient servant,
JOHN FENWICK.

To the Rev. Mr. Osborne, Liverpool.

We have seen the Texas Advocate of the 10th, which says the Kentucky Regiment was ordered to Lavaca, so that by quartering near the bay the transportation of supplies may be saved. This is the regiment in which Cassius M. Clay and Thos. F. Marshall command companies.

## MR. SUMNER'S ORATION AND THE LATE DR. CHANNING.

The following letter from the Rev. William Henry Channing, the nephew and biographer of Dr. Channing, appeared a short time since in the Boston Courier. Its subject, and its author, will secure it an attentiveperusal.—Q.

From the Boston Courier.

The following letter has been handed to us for publication, and will no doubt gratify many of our readers:

BRATTLEBORO', Sept. 28th, 1846.

CHAS. SUMNER, Esq:

DEAR SIR,—I had last evening the great pleasure of reading your late address before the Phi Beta Kappa Society. But while thanking you for the decision and hearty simplicity with which, on this and on many other occasions, you have borne your testimony in behalf of liberty, peace, and universal justice during these last two trying years, when our nation and its leaders have so shamefully trampled them in the dust, you must yet allow me to say, that I think you have in one respect placed Dr. Channing in a false position.

On pages 59, 60 you say, 'he urged with peculiar clearness and force the duty—it was of *duties* that he spoke—of the Northern States to flee themselves from all support of slavery.' 'At the same time he dwelt with affectionate care upon the Union. He sought to reform, not to destroy; to eradicate, not to overturn; and he cherished the Union as the mother of peace, plenteousness and joy.'

These sentences, in themselves considered, state the truth unquestionably. But when it is taken into view that they were spoken *after* the 'annexation of Texas' was consummated, and *in the midst* of our war of aggression upon Mexico, they are as unquestionably fitted to give a wrong impression of Dr. Channing's opinions in regard to the 'value of the Union,' and the 'duty of the free States.' This may be readily proved by a few extracts from his published writings. In his letter to Mr. Clay, he says—

'A far more serious objection to the annexation of Texas is, that it is to be annexed to us for the avowed purpose of multiplying slaveholding States, and thus giving political power. *This cannot, ought not to be borne. It will justify, it will at length demand the separation of the Union.* * * We *cannot consent* to take a lower place than we now hold. We *cannot consent* that our confederacy should spread over the wilds of Mexico to give us more powerful masters. The old balance of the country is unfavorable enough. We *cannot consent* that a new weight should be thrown in, which may fix the political inferiority of ourselves and our posterity.' Works, vol. ii. pp. 232, 235.

Again in his pamphlet on 'the duty of the free States,' Dr. Channing says—

'Can we of the free States *brook* that it (slavery) should be thrust perpetually by our diplomacy on the notice of a reproving world? that it should become our distinction among the nations? that it should place us behind all? Can we *endure* that it should control our public councils, that it should threaten war, should threaten to assert its claims in the thunder of our artillery? Can we *endure* that our peace should be broken, our country exposed to invasion, our cities stormed, our fields ravaged, our progress arrested, our sons slain, our homes turned into deserts, not for rights, not for liberty, not for a cause which humanity will smile on, and God will bless, but to rivet chains on fellow-creatures, to extend the law of slavery throughout the earth? These are great questions for the free States.' Works vol. vi. pp. 277, 278.

And yet more conclusively he thus expre himself in the second part of the same tract:—

'The sum of what I have wished to say is, that the union of these States should, if possible, be kept inviolate on the ground of the immense difficulty of constructing new confederacies and new governments. The present state of men's minds is not favorable to this most arduous task. Other considerations might be urged against disunion. But in all this I do *not* mean, *that union is to be held fast at whatever cost.* Vast sacrifices should be made to it, BUT NOT THE SACRIFICE OF DUTY. For one, I do not wish it to continue, if after earnest, faithful effort, the truth should be made more clear, that the Free States are not to be absolved from giving support to slavery. *Better that we should part*, than be the police of the slaveholder, than FIGHT HIS BATTLES, THAN WAGE WAR TO UPHOLD AN OPPRESSIVE INSTITUTION.'

'So I say LET THE UNION BE DISSEVERED, RATHER THAN RECEIVE TEXAS INTO THE CONFEDERACY. This measure, besides entailing on us evils of all sorts, would have for its chief end to bring the whole country under the slave power, to make the general government the agent of slavery: and this *we are bound to resist at all hazards. The free States should declare, that the* VERY ACT OF ADMITTING TEXAS WILL BE CONSTRUED AS A DISSOLUTION OF THE UNION. * * *We shall deserve to be put under guardianship if we receive Texas to our embrace. Such suicidal policy* would place us among those whom 'God infatuates before he destroys.' Works, pp. 349, 353.

Finally, in relation to the Mexican war, which he emphatically predicted must, sooner or later, be the result of annexation, he used this language:—

'Are the blood and hard-earned wealth of the older States to be poured out, like water, to protect and revenge a new people, whose character and condition will plunge them into perpetual wrongs? * * Must we of the North buckle on our armor, to fight the battles of slavery,—to fight for a possession, which our moral principles and just jealousy *forbid* us to incorporate with our confederacy? * * Texas, I repeat it, is but the first step of aggressions. *I trust, indeed, that Providence will beat back and humble our cupidity and ambition.* * * I now ask, whether, as a people, we are prepared to seize on a neighboring territory for the end of extending slavery? I ask whether as a people, we can stand forth in the sight of God, in the sight of the nations, and adopt this atrocious policy? SOONER PERISH! SOONER BE OUR NAME BLOTTED OUT FROM THE RECORD OF NATIONS.' Works, vol. ii. pp. 209, 216, 218, 220.

After reading these decisive passages, you can be in no doubt as to the ground which Dr. Channing would have taken, at the time of the Faneuil Hall Convention during the last autumn, or on the occasion of our declaring war against Mexico. He was a man of calmness and courage, who always meant what he said, and whose deeds kept even pace with his convictions of duty. These published declarations were fully confirmed by the unqualified manner with which, in private, he constantly repeated—'Better disunion, than annexation and aggression.' He valued the Union, but, in his view, it would have been destroyed by the slave-power in the very act of annexing foreign territory; and he would have detested the Union, when made a monstrous weapon with which to crush a sister republic, whose chief crime is, that she has put us, as a people, to open shame before the world, by abolishing slavery. He prized the Constitution, but he would have considered it as violated fatally by annexation; and he would a thousand times rather have seen it crumpled up, and cast away like waste paper, than used as it has been, as a baton for an Executive usurper to marshall freemen with, in this invasion of Mexico, by the faction of the slave-power. Had Dr. Channing been living during these last two years, he would surely have so spoken and acted as to have been called a traitor, and he would thus have proved his loyalty to the essential principles, to the vital idea, to the supreme law of this nation.

Knowing your reverent affection for Dr. Channing, I am confident that you will be glad to 'do him right' before the readers of your address and the public. I am, respectfully, your friend,

W. H. C.

From the Boston Courier.

## UNLOOKED-FOR SUCCOR.

Some days since, we wrote and published a few thoughts on the 'Value of the Union,'—an article which has been republished in the Washington Union. The additional circulation it obtains by appearing in the columns of that journal, is ample recompense for all the hard things said in the editorial remarks which precede it. We did not expect to find any support of our views nearer home; but the Daily Advertiser has come to our aid. In two articles which have just appeared in that paper, reviewing the late Whig State Convention, it is pretty distinctly admitted that nothing can be done to bring the slave States on to constitutional ground, and that there is no remedy against the encroachments of slavery upon the political freedom of the North. That is precisely what we have insisted upon, and, therefore, if the Northern States will not submit to arbitrary and unconstitutional dictation, they must secede from the Union. Such is the only inference that we can deduce from the leaders of yesterday and Monday in the Advertiser. We stand in relation to that paper very much as Sir Anthony Absolute in the play did to Mr. Acres, aprop;—he thought it would be unwise to oppose against the position she assumed, because the third word of her argument was on his side of the question.

From the same.

## SUFFOLK LIBERTY PARTY.

A meeting, called by advertisement in the Chronotype, was held at the new Hall in Chapman-place, on Tuesday evening, at which thirty-eight persons only were present, including spectators. A number of speeches were made, reviewing the circumstances and prospects of the Liberty party, and in favor of nominating a candidate for Member of Congress from this district. The speakers manifested the party on the differences which were apparent among members of the Whig party, and some of them were in favor of deferring any nomination until the seceders from the Whig party should announce their candidate, when, if he should be a good man, the Liberty party could join with them and elect him.

All the speakers were loud in praise of the Boston Daily Whig, and one of them recommended every person present to subscribe for it, as a good anti-slavery paper. They were equally loud in their applications of the Boston Daily Advertiser. Some two or three gentlemen related anecdotes of the late Whig Convention, as coming under their own cognizance, which it is very doubtful whether they but themselves considered probable, or as having any foundation except in imagination.

A committee was appointed to retire and nominate a candidate for Congress, who subsequently reported that they thought it expedient not to make a nomination before the next meeting.

THE LIBERATOR.

BOSTON, OCTOBER 16, 1846.

## REMOVAL.

*The Anti-Slavery Office is removed to 21 Cornhill up stairs, two doors below the old stand; where communications intended for the Liberator should be directed.*

## THE CAUSE IN ENGLAND.

We have occupied a considerable portion of last week's paper with an abstract of the Report in the London Patriot, of the great meeting of the Anti-Slavery League, in Exeter Hall, to review the proceedings of the Evangelical Alliance, in relation to American slavery. We are sure that we could not have provided our readers with any matter of greater interest to them, or any that could better reconcile them to the absence of Mr. Garrison from this paper and the country. All that we regret is, that we were compelled to curtail the speeches of Mr. Thompson and Mr. Garrison of their fair proportions, and to omit entirely the eloquent and able speech of Mr. Douglass. But when we say that the Report of the meeting occupies *thirteen* closely printed columns of a London newspaper, our readers will readily perceive the impossibility of our giving it at length. What we have been able to give, however, will satisfy them of the importance of the meeting, of the spirit with which it was inforced, and of the influence it will be likely to have on the public mind of Great Britain.

We also received by the last steamer, reports at great length of the meetings held in many of the great cities of England, by Mr. Garrison and Mr. Douglass, either separately or in company. We heartily regret that we cannot spread these accounts in full before our readers. They would be read with deep interest, as showing the fidelity of our cause in their mission, the earnest co-operation they received from the genuine British Abolitionists, and the cordial sympathy extended to them by the British Public. But to do this, would require a sheet as large as the London Times. The only difficulty, indeed, in conducting an Anti-Slavery weekly, lies in what the French call *l'embarras des richesses*, the difficulty of selection, from the overwhelming abundance of our materials. We may, from time to time, make such extracts from these reports, as our limits will permit; but, whether we can find room for them or not, our friends abroad may rest assured that it is our poverty of

Mr. Douglass was then introduced and received with 'overwhelming enthusiasm,' and made one of his ablest speeches, chiefly on the guilt of the American Church, and the duty of the British Churches to refuse all fellowship to man-stealing Christians and their abettors.

An auxiliary to the A. S. League was then formed. Mr. Garrison took a solemn farewell of the audience, as he would, probably, meet them face to face no more, and the meeting adjourned.

The next evening, Mr. Douglass gave another address, when 'the rooms were again crowded to excess, so intense was the interest excited by the proceedings of the preceding evening.' Edmund Henning, Esq., the father-in-law of the late Sir Thomas Fowell Buxton, the friend and successor of Wilberforce, took the chair. On this evening Mr. Douglass took up again his theme of the night before, and established the pro-slavery wickedness of the American Church out of its own mouth.

In Sheffield, Mr. Garrison and Mr. Douglass addressed a very crowded audience in the Friends' Meeting house. Their success seems to have been as great as on any previous occasion. Indeed, wherever they have been nothing could exceed the enthusiasm with which they have been received by the English people. We shall by next week hear of Mr. Garrison's visit to Scotland, in answer to the invitation which induced his visit to the British Islands.

The pro-slavery position of the Evangelical Alliance and of the Free Church has furnished a touchstone which will test the genuineness of the anti-slavery of England and of Scotland. We shall now see who regard humanity as paramount to sect, and who think the infallibility of their spiritual rulers to be cheaply purchased with the price of the slave's blood. The apparent number of our friends on the other side of the Atlantic may possibly be diminished, by the application of this test; but their actual value and positive influence will be incalculably increased. They now know, by their own experience, the cunning and the strength of slavery, and will be the better prepared to appreciate the difficulties we have to contend with, and to give us intelligent assistance. They may, peradventure, find that Abolitionism and Infidelity will be synonymous terms in England as well as in America, and that they may have to elect, like us, between their religious *caste* and their duty to humanity. But if they are faithful, they will find their strength, and their satisfactions, to be multiplied in proportion to their fidelity.

The British sects have no longer any cause to marvel at the recreancy of the delegates they have, from time to time, sent over to their American brethren, and who were transformed as soon as they breathed American air from rampant abolitionists into fawning sycophants of slavery. The property of the American air and soil is diametrically opposite to the virtue claimed for those of England. Instead of the chains falling from the limbs of the slave as soon as he touches our soil or breathes our air, they fasten themselves upon those of the freeman who exposes himself to their influence, unprotected by the highest principle. But now that our British friends have seen the might of pro-slavery unanimity and determination, even in the heart of London, to make a body of the pretensions of the Evangelical Alliance yield to the demands of a small minority, solely on account of the unblushing impudence of their wickedness, and refuse to make man-stealing a bar to Christian alliance and union, they can have no ground for surprise at the anti-slavery destruction of individual clergymen, when thrown into the furnace seven times heated, of American pro-slavery piety, with no angel for their guard.

It has been almost too easy a matter to be an abolitionist in England for the good of the abolitionists themselves. It will be good for them, perhaps, to have the pro-slavery affinities which have been lying dormant for lack of a proper excitement, developed into activity of life. The Alliance and the bloodmoney have not created these affinities, they have only been the occasions of their manifestation. Strength is bought by struggle, and watchfulness and skill are born in the tempest rather than in the calm. We have no fear for the cause in England any more than in America. It is its felicity that it is helped forward by the opposition of its enemies, as well as by the zeal of its friends. There are no untoward events in its history. Every thing urges it onward. The most hostile circumstances are disarmed and made to fight on its side. The wrath and the wickedness of man are overruled for its good. We are confident that the fidelity of our British friends will afford them an experience in this matter, as pronounced as our own.—Q

### THE SCOTTISH MEMORIAL.

Our friends in Scotland may have felt surprised that they have heard nothing, as yet, from the memorial which they sent to the ministers, office-bearers and members of the American Churches, on the subject of American Slavery. It was duly received, by our friend James N. Buffum, and has excited a warm interest in those who have examined it.

The reason why no public use has been made of it for so long a time, is this. During the summer the abolitionists and the world are in a state of dispersion, and it is impossible to get together a meeting suited to the interest of such a communication as this. We have delayed action with regard to it, only that our action may be the more effective.

As soon as Mr. Garrison returns, we shall probably call a great meeting in Boston, for the double purpose of welcoming him home to the scene of his early labors, and of presenting to the public the testimony of the true religious public of Scotland against the enormity of American Slavery, and especially against the complicity of the American Church in its guilt. We shall, afterwards, take such steps as may seem best, and as are, in the nature of the case, practicable, to bring the force of the rebuke of the Scottish Churches to bear upon those at home. Our friends will easily understand that access to religious newspapers and sectarian assemblies, will be carefully guarded against the introduction of a document so likely to disturb the peace of the churches. But we will do what we can to make them uneasy in their sins.

We would say to those who have not seen the memorial to which we have alluded, that it is signed by many thousands, (ten thousand, we believe,) of the ministers and members of the various religious connexions in Scotland. It is a representative body that stands for a mighty constituency. It includes within its ranks the very flower of the Scottish people. The pains that must have been taken to procure this great mass of signatures proves the depth of the anti-slavery zeal of the Scottish abolitionists, and the time when it was done shows that this zeal was not without knowledge.

In fact, the circumstance that this effort was made at the time when the land was shaken by the agitation caused by the price of blood that had been cast into the treasury of the Free Church, and when the lines between slavery and pro-slavery were distinctly drawn, makes this testimony more emphatic than if it had been uttered in the old days of anti-slavery quiescence. It is, in fact, a rebuke to the Free Church of Scotland, as well as to the pro-slavery Church of America; for are they not in one condemnation? It shows that Drs. Cunningham, Candlish and Chalmers have not yet succeeded in converting the Scottish people to the new truth that men-thieves are fit successors of the apostles and the beloved brethren of the disciples. Judas Iscariot is the only apostle, and Simon Magus the only convert, in whose conduct we can see any example for the course of the reverend Rabbies of Scotland, or for their woman-whipping brethren in Christ.

We have no great faith in the conversion of the men who consented to commit this crime against Christianity and humanity. We hardly dare to hope that the blood-stained money will ever be sent back. But we hope that they will be allowed neither sleep to their eyes nor slumber to their eyelids until they have thus cleared their skirts of the blood of the slave. We trust that our friends will not grow weary in well doing, but that they will give the Free Church no peace while it remains in its sins in this behalf. Let them be the conscience of that guilty Church, and forever call upon them to SEND BACK *THAT* MONEY, whether they will hear or whether they will forbear.

But we had no intention of entering upon this subject. We merely wished to thank our Scottish friends for this new proof of their remembrance of the slave, and of their zeal in his behalf, and to explain the reason why no public notice has been taken of it until now. Their words of entreaty and rebuke are ever timely, and cannot fail to produce an effect, if not equal to their hopes, at least, sufficient for their reward. They will be comforting to the friends, and they cannot but be annoying to the enemies, of the cause. No good word ever falls to the ground. It is well that the slaveholders and their Northern abettors should know that they have not bought the whole of Scotland with their paltry three thousand pounds! The devil drove a hard bargain with the doctors, it must be confessed. He had them dog cheap. But luckily, there were some left who thought their souls worth more than their proportion of three thousand pounds, and who have accordingly been tormenting their reverend factors in this 'trade' before their time, as they esteem it. It is to be hoped that their sufferings will not be in vain, but that they may be brought to renounce their compact, and return the consideration for which they parted with the eternal jewel of their souls.

The Memorial, which is well worth examining, may be seen at the Anti-Slavery office.—Q.

### ANNUAL MEETING OF THE WEYMOUTH AND BRAINTREE FEMALE ANTI-SLAVERY SOCIETY.

The eleventh annual meeting of this Society was held on Tuesday, Sept. 29th, 1846.

After reading the Scriptures and prayer by the President, the subjoined reports of the Secretary and Treasurer were read and accepted.

The following officers were chosen for the ensuing year:

Mrs. HANNAH PIERCE, *President*,
Mrs MARY H COOK, *Vice-President*,
Miss ANNE WARREN WESTON, *Cor. Secretary*;
Miss MARY WESTON, *Rec. Secretary*;
Miss LUCRETIA A. COWING, *Treasurer*;
Mrs. ELIZABETH H. RICHARDS, Mrs. MARCIA P. HUNT, Miss SARAH REED, } *Counsellors.*

The above proceedings, together with the Reports of the Secretary and Treasurer, were ordered for insertion in the Liberator.

HANNAH PIERCE, *President.*
A. W. WESTON, *Secretary.*

### ANNUAL REPORT OF THE WEYMOUTH AND BRAINTREE FEMALE ANTI-SLAVERY SOCIETY.

In the presentation of our Annual Report, the most prominent feeling we experience is *regret*. In looking back on the past year we are grieved to find that we have done so little. We are pained to acknowledge that we witness in this place no increase of interest in the great question of the abolition of American Slavery. That three millions of slaves still exist in our country subject to flogging, branding, starvation, mutilation and violent death at the will of their irresponsible masters, bought and sold at public auction, exposed to the most heart-breaking family separations, deprived of the right of learning to read, and forbidden the Bible by law, makes little or no impression on the hearts and consciences of the church members in the towns of Weymouth and Braintree. That these three millions are, according to the Declaration of Independence, and the Massachusetts Bill of Rights, equal in all respects to themselves, and yet deprived of the right to their own persons and any protection to either person, property or life, is a fact to which the men who guide the political influence of these towns are apparently indifferent. Knowing this, and knowing too that the *Truth* is mighty, we are pained that it has been in our power to cause its application to be made so imperfectly. We feel that had it but free course it would be glorified in a speedy repentance and improved state of public feeling.

Before we finish we will indicate the chief hindrance to the truth's progress.

Let us now recapitulate our year's labor. It is little in the retrospect, but 'we have done what we could.' We say this sorrowfully in view of the slave; thankfully and joytully in reference to ourselves. We remember the Divine commendation, 'Thou hast been faithful over *a few things*' precedes a joy out of all proportion to the fidelity recognized.

Besides our regular quarterly meeting,s we have held several meetings on the Wednesday afternoon of each week; by this means chiefly, procuring the money to purchase materials for the Fair. Not half our members are regular attendants on these meetings; but in view of their great importance to the prosperity of the Fairs, we would earnestly urge all to attend as often as may be in their power, and at least, to make such donations of materials as they may be able conveniently to do.

We would very gratefully acknowledge the kindness of the Bank Directors in permitting us the use of their room for our meetings through the summer. Our annual Fair, which was held on the 8th and 9th of October last, was as successful as usual, as will be seen by a reference to our Treasurer's report. The Fair concluded with a Tea Party, which was fully attended, and which was addressed in a very interesting manner by Mr. Garrison, Mr. Pillsbury and others.

At the request of the Society, Rev. Adin Ballou of Hopedale Community, delivered a lecture last spring in the Universalist Meeting House, to the great edification of all his hearers. This is the only public anti-slavery meeting that we have been instrumental in procuring in this place; but we have co-operated to the extent of our ability with the mass celebrations of the 4th of July and the 1st of August. We have also furnished a table at the Boston Fair with articles left from our own.

We have subscribed for two copies of the Liberator, one of the Standard, and one of the Herald of Freedom. Two copies of the Liberator have been sent us by the Boston Female A. S. Society. All these papers have been circulated in such a manner as to secure for each a large circle of readers.

Having finished the brief recital of our labors, we will recur to our chief obstacle and occasion for discouragement. It exists in the bitter, though ignorant, opposition of the members of the various churches. That this opposition is of so unintelligent a character is our chief hope. Could we but obtain access to the minds and consciences of those men and women who *professedly* desire to be led into the truth, who *professedly* recognize to do unto others as they would have others do to them, we cannot, for very charity, but hope that some of them would show their faith by their works, would prove that their Christian profession is not *mere* profession, but corroborated by those fruits which Christ has taught us we have a right to demand at the hands of any claiming to be His followers. And let us not be thought unchristian or intolerant when we declare our decided conviction that a hatred to, and separation from, slavery as existing in this country at the present time, is an *essential* requisite of Christian character. 'If any man love not his brother whom he hath seen, he can not love God whom he hath not seen.' No man can love his brother and enslave him, or connive at his being enslaved, or apologise for or commune with the enslavers. This is a short argument for so weighty a matter, but is one that commends itself alike to conscience and common sense. By this rule do we judge and reject the majority of the American churches, the American Board of Commissioners for Foreign Missions, the American Tract Society and other kindred societies. By this rule, too, do we judge the so-called evangelical churches of this town, and by it are we obliged to refuse them our support and countenance. That this statement may subject us to the charge of arrogance or presumption is of little consequence. But it is of paramount importance that the humblest believer in Christianity should clear it from the imputation of having any anything to do with slavery, save to war against it; and the time has fully come when the very existence of Christianity demands that this be done with the most uncompromising steadiness.

The truth is, that the men who aspire to the post of leaders in the religious world have been obliged, in their desire to sustain American slavery, to lay down principles which find their result in the most apparent immorality. This was shown at the recent meeting of the American Board at New Haven, where the sanction of a so called Christianity was extended to Polygamy, under certain circumstances. Their opposition to the anti-slavery cause is but one proof, among many, of their unfitness for the office they would fain assume. They are unwilling or unable to appreciate moral distinctions. Admit men like these to be the genuine exponents of Christianity, and more is done for its degradation in the eyes of men, than could be brought about in any other way. Prove that Christianity and Pro-Slavery can agree together, and you have done your utmost for the promotion of Infidelity.

For the expression of these and similar opinions the churches are closed to our agents and lecturers, and thus we are deprived of the most potent instrumentality wherewith to arouse the public conscience. We call upon every man who helps to support public worship in these churches to examine whether our affirmations be true, and if his church be closed against our lecturers for the truth that they utter concerning a pro-slavery church and clergy, let him look to it, for the guilt of the further continuance of this dreadful system lies at his door.

Notwithstanding that we are obliged to give so unfavorable a view of the progress of the Cause in our own locality, we are hopeful and encouraged in prospect of its general triumph. While the religious world is tithing mint, anise and cummin, and omitting justice and judgment and mercy, the Democratic party laboring heart and hand for the extension and perpetuity of slavery, the majority of the Whig party bowing in the basest servility before its miserable idol the Union, sacrificing alike country and personal honor, a small minority of the same party 'letting I dare not wait upon I would,' even in their very best efforts; while all these things are enacting, the *People* are awaking. They are becoming conscious of their own guilt and danger, and ere long shall their unwilling leaders be forced into a higher position, or trampled beneath the feet of the advancing hosts of Freedom.

To increase and deepen this sentiment is our mission at the present time. As we would desire to please God and benefit our fellow-men, to save our country from the terrible suffering that oppression entails as well on the tyrant as on his victim, to improve and elevate our own natures, and to render ourselves worthy of the fellowship and sympathy of the great and good wherever found, let us see to it that we fulfil it to the end, patiently, cheerfully, firmly.

### TREASURER S REPORT.

The receipts into the Treasury of the Weymouth and Braintree Female Anti-Slavery Society, from Sept. 26, 1845, to Sept. 26, 1846, have been as follows, viz:

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|---|---|
| Balance of old account, | $0 40 |
| From Anti-Slavery Fair, | 90 13 |
| " Annual subscriptions, | 8 27 |
| " Donations, | 7 97 |
| " Collection at a lecture by Rev. Adin Ballou, | 3 54 |
| " Work done at the Sewing Meeting, | 8 16 |
| Making total amount of receipts, | $118 47 |
| The disbursements during the same time have been as follows, viz: | |
| Paid the Massachusetts A. S. Society, | $80 00 |
| " Expenses of the Fair, | 10 13 |
| " Two copies of the Liberator, | 5 00 |
| " National A. S. Standard, | $2 00 |
| " Expenses of Rev. Adin Ballou's lecture, | 3 50 |
| " Postage, for six years, | 7 02 |
| " Expenses of the Sewing Meeting, | 6 93 |
| Making total amount of disbursements, | $114 58 |
| Leaving a balance in Treasury, | $3 89 |

LUCRETIA A. COWING, *Treasurer.*

### OLD COLONY ANTI-SLAVERY SOCIETY.

It was with mingled emotions of hope and fear, that I went to Middleborough to attend the late meeting of the Old Colony Anti-Slavery Society. Many warm friends of the cause were opposed to holding the meeting in this town, fearing it would prove a failure. Others, more hopeful, were willing to hazard the experiment of holding a County meeting in a town, where it was not known that there was more than a single friend to sustain it. The meeting was held under these unfavorable circumstances, and though not large at any time, was highly satisfactory to those who attended. A few delegates came from Plymouth, Abington, Plympton, Hanson, Kingston, North Bridgewater, Bridgewater and other places. We were also strengthened and encouraged by the presence and counsel of some of the most devoted friends of the cause from New Bedford.

Prominent among the speakers were Parker Pillsbury, Loring Moody, Richard Thayer, Daniel Ricketson and Lewis Ford. All were freely invited to take part in the discussions. Expressly were those who thought us in the wrong urged to show us wherein we erred.

Rev. Mr. Wood said, he would avail himself of the invitation, to inquire what we would have him and others do individually? Would we have them repudiate the Government, and labor for the overthrow of the Church? A part of the afternoon, and the entire evening of the first day were devoted to the consideration of these questions,—individual responsibility in relation to the Church and Government. Near the close of the meeting, as Mr. Wood arose to retire, friend Ricketson asked him if he would not, before leaving, give his opinion of the reasoning by which we arrived at the conclusion, that the Government and the Church ought to be abandoned by all true men. Mr. Wood said that he was not prepared to give an opinion; he had not given the subject sufficient attention to enable him to come to any decision.

Friend Rick etson said, he only wished for his opinion as to the soundness of our reasoning.

Mr. Wood replied, as to that, we ought to stand by the Government and remain in the Church; and if there are errors in it—if it is pro-slavery, do what we can to bring it right.

Parker Pillsbury inquired—if a Universalist should attend one of your revival meetings and become converted, would you advise him to remain in the Universalist church with the view of converting it from error; or would you tell him to forsake it and come and join yours?

Mr. Wood—I would advise him to come out of his church and join the Orthodox.

Mr. Pillsbury—Then why don't you act on this principle in regard to a pro-slavery church?

Mr. Wood,—Because I don't know of any *anti-slavery* church in the land to join. (Just what every honest man will admit.)

Mr. Moody asked the gentleman if he would remain in fellowship with the Southern Church if it should leave off men-stealing and engage in sheep-stealing?

Mr. Wood said, he would not.

Friend Moody thought it was clear enough that the friend regarded sheep-stealing as a greater crime than man-stealing.

Mr. Wood said, that slaveholders had been educated differently from what we had, and they did not regard slaveholding at all sinful.

Friend Moody wished to know of Mr. Wood further, if he would so degrade the Christian standard, as to receive into the communion of the Church, a man who had been educated in the belief that adultery is not sinful; and who, in accordance with his education, committed that crime with his neighbor's wife every forty-eight hours.

Mr. Wood did not answer.

I will here add, that previous to this discussion, the Rev. Mr. Wood contended, that the New-England churches stood in no more responsible relation to the slaveholding churches at the South, than he did to us and our cause by taking part in our discussions. That position was, of course, soon shown to be a false one.

Our meeting was somewhat larger on Sunday than the day before. A few staid away from the other meetings and came to ours. The discourses took as wide a range as the time would allow. The Church, the Constitution, the Government, the Mexican War, the American Board, all coming in for a share of our attention.

From what we could learn, the audience were very favorably impressed. Several expressed much surprise at the developements which were made of the pro-slavery character of the government and church.

As I took no notes of the proceedings, I cannot give even a sketch of the speeches; suffice it to say, that several of them were of the best order, particularly the closing remarks of friend Pillsbury.

I lodged, with several other friends, at the house of Mr. Benjamin Thompson, who with his excellent wife, treated us with much kindness. Friend Thompson and wife are about 80 years of age, and although this was the first anti-slavery meeting he ever attended he responded most fully to the principles we advocated.

This is the third quarterly meeting of the Old Colony Society which I have attended in succession without meeting with a single delegate from Hingham, to my recollection. I hope the zeal of our Hingham friends is not on the wane.

The next quarterly meeting will be held at North Bridgewater, on the first Saturday and Sunday in January.

It is not my design to give an extended notice of the meeting, as I suppose such an one will be furnished by the Secretary. M.

### CREDIT TO WHOM CREDIT IS DUE.

We invite our readers' attention to the following letter, vindicating the claim of the real author to the spirit-stirring lines in the Liberator of the 2d inst. We believe this is not the first time Mr. Lowell has had his good name filched from him. His beautiful lines written for the Standard, 'Our Royal Pedigree,' are going the rounds of the newspapers, relieved from the opprobrium of the credit due to the paper for which they were written. And it is a little funny that none of the borrowers have discovered a typographical error which spoils one of the best stanzas.

'No spurred and coronetted thief
Set his mailed heel upon the *floor!*'

instead of 'the *poor!*' It would seem, as the poet remarked on the occasion, that there was no particular harm in a man's setting his heel upon the *floor;* it is only when he sets it upon the *mantel-piece* that his attitude becomes objectionable.—Q.

MR. EDITOR:

The stanzas beginning, 'We will speak out—we will be heard,' inserted in last week's Liberator, with the statement that they are 'from the pen of Dr. Snodgrass, of Baltimore,' were pencilled impromptu by James R. Lowell, on the platform in Marlboro Chapel at the annual New England Anti-Slavery Convention, two years ago. Mr. Lowell handed them to me in the hall, and after prefixing the title 'Lines written at the Anti-Slavery Convention, Boston, May, 1844,' I gave a copy to Charles C. Burleigh, by whom they were, a few weeks later, published in the Pennsylvania Freeman. They were copied into most of the Anti-Slavery papers, but in the Liberty party journals the caption was significantly curtailed to an indefinite 'Lines written at an Anti-Slavery Convention,' and the author's name most carefully omitted. For a time they served as a motto to the Lynn Pioneer, and about a month ago the Emancipator copied them, remarking with humorous gravity, 'We found the following lines in a paper and no credit given. *They speak the spirit of the Liberty party, and therefore we publish them.*'

R. C.

Cambridge, Mass., Oct. 5.

### ESSEX COUNTY.

Our friends in Essex County are reminded that the next Quarterly Meeting of the County Anti-Slavery Society, will be held at Lynn Every town in the County ought to be fully represented on the occasion. And we shall expect to see large numbers of our friends from Salem, Newburyport, Haverhill, Methuen, Andover, Danvers, Georgetown, Bradford, Essex, Gloucester, Marblehead, and every other town where the love of justice and humanity has not become entirely extinct. In our moral warfare, every man and woman should be found at their posts, battling manfully for freedom and right. Our enemies are strong, but let our friends be encouraged by the thought that truth is stronger; and we have only to be active, and our cause shall speedily prevail.

THE WEYMOUTH FAIR AND TEA PARTY. We had the pleasure of attending the Tea Party, with which the Weymouth Fair closed, on Thursday the 8th inst. with our friend Wendell Phillips. It was a very successful occasion in every respect, and we should have prepared a sketch of the evening, had we not had reason to expect one from a friend at Weymouth. We shall hope to receive it in time for next week's paper.—Q.

☞ We are happy to learn from a letter we have received from Captain Walker, that he has recovered the money which he supposed to have been stolen from his valise, of which fact we made mention last week. It seems the money had been left at Claremont, by mistake, of which he has been properly advised. As his valise was missing, and sent a hundred miles in an opposite direction to the one he wished it to take, and it was found broken open, the Captain was certainly justified in supposing the money had been purloined from it. We are very glad to hear that he has news of it again, and only regret the anxiety and loss of time which the mistake has caused him.—Q.

### ESSEX COUNTY.

The next quarterly meeting of the ESSEX COUNTY ANTI-SLAVERY SOCIETY will be held at *Lynn*, on Saturday and Sunday Oct. 17 and 18. Will not the friends of freedom see to it that this meeting is all that even the bondman could wish? Slaveholders and their abettors will rejoice at its failure. Nothing gratifies them more than empty seats at anti-slavery meetings. The friends of the anti-slavery cause, throughout the county, are urged not to fail of giving their attendance at this meeting. A more particular notice will be given next week.

Wendell Phillips, Parker Pillsbury, James N. Buffum and William A. White are expected to be present and take part in the discussions.

LORING MOODY,
*General Agent Mass. A. S. Society.*

### GERRIT SMITH.

In a letter of Aug. 6. to N. Moore of Champlain, N. Y., Mr. Smith writes as a reason for not attending a Convention:

'Since the Liberty party has subscribed to the doctrine of voting for pro-slavery men, I have no desire to attend its meetings. Until the last nine months, I had taken it for granted, that not to vote for a pro-slavery man was a settled, immovable, never, no never-to-be-departed-from doctrine of the Liberty party. But I learned my mistake, when I found that most of the members of the Libery party in this State and most of the Liberty party newspapers in the nation were in favor of voting for pro-slavery men to construct the fundamental and organic law of the State of New-York. I had another and very painful proof of this mistake, when I saw the Liberty party members of the New-Hampshire Legislature voting for a pro-slavery man for Governor of their State—for a man, who, whatever his words, is, nevertheless, pro-slavery in his influence, so long as he votes for the buyers and sellers of men. And, still more painful was my mistake, when I found, that not one of the Liberty party newspapers, which I had seen, excepting the Albany Patriot, disapproved of this conduct of the Liberty party members of the New-Hampshire Legislature.

'I cannot vote for men-thieves. I cannot vote for those, who think men-thieves fit for civil rulers. I have no desire to attend the meetings of a party, which is guilty of such gross inconsistency with the obvious requirements of Republicanism and Christianity.'

THE LEGAL RIGHTS OF WOMEN.—The New-York Constitutional Convention, assembled at Albany, have adopted the following resolution amongst other amendments of the State Constitution:

'All property of the wife, owned by her at the time of her marriage, and that acquired by her afterwards, by gift, devise, or descent, or otherwise than from her husband, shall be her separate property.—Laws shall be passed providing the registry of the wife's separate property, and more clearly defining the rights of the wife thereto; as well as to property held by her with her husband.'

Amongst one hundred voters, the above resolution was adopted by a majority of 14. It seems to have been received with acclaim by the Albanians *not* of the Convention, for it is stated that as soon as the passage of the resolution was known, fourteen guns were fired 'in honor of the great social revolution to be brought about by constituting men and women free and independent in matters of property!'

There has recently been presented to the Chamber of French Deputies, as well as to the House of Peers, a memorial praying for the abolition of slavery in the French colonies. This petition has already received many accessions from influential members of the Institute, the scientific faculties, lawyers, physicians, public officers, magistrates, ecclesiastics, &c., &c. At the head of the list of signers, stand the honored names of Lamennais and Beranger.

### ADDRESS OF THE COMMITTEE.
OF THE
*Thirteenth National Anti-Slavery Bazaar.*

The undersigned, in announcing their intention to hold the 13th National A. S. Bazaar in Faneuil Hall, at the close of the year, feel that they may confidently ask the co-operation of all who love right, liberty and humanity.

If past labor, when almost unaided, has been so successful as recent events prove it to have been, in awakening the consciences, informing the minds, and moving the hearts of the people, what may not be hoped from the union of many in the fulfilment of the same great duty?

The funds raised will be expended as heretofore, in sustaining anti-slavery agents and periodicals, whose effect must necessarily be so to act upon the public heart and conscience that the individual, the State, and the nation may be ready in every coming emergency, to abjure all participation in the sin of slavery.

Ladies intending to take tables are requested to give early notice, that the arrangements of the Hall may be seasonably planned. Donations of money and articles will be gladly received by all the members of the Committee. Information having been already received of the dilligence and devotedness of friends in Europe, in the preparation of rare and beautiful articles for the occasion, it only remains for the Committee to hope that their own countrymen and countrywomen will not justify the reproach we bear as a people by being found less high-minded, less just and less humane than their foreign coadjutors. The cry of a single slave can now arouse our whole State. It is to find a voice for those who are perishing unheard, the suffering and forgotten millions, for whom there can be no escape but through what of devotedness and fidelity to right may be enkindled in the land, that this effort is made. We trust we do not ask for aid in vain.

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| *Maria Weston Chapman,* | *Catherine Sargent,* |
| *Ann T. G. Phillips,* | *M. A. W. Johnson,* |
| *Mary G. Chapman,* | *Caroline Weston,* |
| *Susan C. Cabot,* | *Anna R. Philbrick,* |
| *Eliza Lee Follen,* | *Mary Young,* |
| *Hellen E. Garrison,* | *Harriet M. Jackson,* |
| *Sarah S. Russell,* | *Evelina Smith,* |
| *Sarah S. Shaw,* | *Eliza F. Merriam,* |
| *Mary May,* | *Caroline F. Williams* |
| *Anne Warren Weston,* | *Abby Southwick,* |
| *Maria Lowell,* | *Mary Willey,* |
| *Sarah H. Southwick,* | *Marian Curtis,* |
| *Henrietta Sargent,* | *Ann R. Bramhall,* |
| *Frances Mary Robbins,* | *Lydia Parker,* |
| *Louisa Loring,* | *Harriett T. White.* |
| *Hannah Tufts,* | |

Editors friendly to the American Anti-Slavery Society are requested to copy.

### NOTICE.

Our efficient friend and agent, JOHN LEVI, who has done the cause service in Lowell for several years, has removed to the infant manufacturing town of MERRIMACK, where he hopes to be equally active and successful as the agent of the Liberator. In Lowell, the agency will be assumed by MILTON BONNEY, to whom our friends are requested to make their payments.

### ANTI-SLAVERY LEAGUE.

TICKETS OF MEMBERSHIP

May be obtained at 25 Cornhill; price 25c. Friends from the country wishing tickets, to constitute themselves and any of their friends members of the League may obtain them by remitting the money and names with the residence of each, to the subscriber, when the Tickets, properly filled up, will be forwarded to them by mail.

ROB'T WALLCUT, 25 Cornhill.

N. B. The Anti-Slavery League is an Association formed in London, of which George Thompson, Esq. is President, and which is intended to include all, in all parts of the world, who can adopt the PRINCIPLE of the League, which is thus expressed on the Ticket:

'Slaveholding, under all conceivable circumstances, is a heinous sin, and ought to be immediately abandoned.'

### MIDDLESEX.

A meeting of the Middlesex County Anti-Slavery Society, will be held at Stoneham, on Wednesday, Oct. 28th, at 10, A. M.

As this will be the first meeting of the Society since the Fall of 1844, the members and friends are expected to make extraordinary exertions to attend it.

The Secretary is requested to bring the records

Caleb Stetson, Parker Pillsbury and Loring Moody, will be present. Wendell Phillips is also expected. If those who come from abroad, will make a Pic Nic of this meeting, so far as to furnish their own refreshments, which they may easily take with them in their baskets, our friends in Stoneham will be spared much trouble and expense. WM. A. WHITE, Pres.

### NORFOLK COUNTY.

The meeting of the Norfolk County Anti-Slavery Society, will be held at Quincy, on the 4th and 5th of November.

### BRISTOL COUNTY.

A great Anti-Slavery Convention is to take place at New-Bedford on the 14th and 15th of November next, at which it is proposed to revive the old Bristol County Anti-Slavery Society.

### MONTEREY FALLEN!

THE STORMING OF MONTEREY—THE FORTS TAKEN—MEXICANS REPULSED AND DRIVEN BACK WITH GREAT LOSS, THEIR OWN GUNS BEING TURNED AGAINST THEM—RUMOR OF PEACE.

The Times contains the following telegraphic report:

Washington, Sunday evening.

We are in the receipt of the following most glorious news from our army in Mexico. The battle of Monterey has been fought, and our arms are again victorious over the Mexicans.

On the 19th of September, Gen. Taylor arrived at Monterey with a force of about 6000 men. After reconnoitering the city at about 1500 to 1000 yards from the Cathedral Fort, during which time he was fired upon from its batteries, his force was encamped at Walnut Springs, three miles from the city. This was the nearest position at which the army could get a full supply of water, and at the same time be beyond the reach of the enemy's batteries. The remainder of the 19th was occupied by the engineers in making reconnoiters of the batteries around the city, which commanded the heights.

On the 20th, Gen. Worth was ordered with his division to move by a circuitous route to the right, to gain the Saltillo road beyond the west of the town, and to storm the heights which surround the Bishop's Palace, which vital point the Mexicans appear to have strangely neglected. Circumstances caused him to halt on the night of the 20th, not being able to reach his intended position.

On the morning of the 21st, he continued his route, and after an encounter with a large body of the enemy's cavalry and infantry, who were supported by artillery from the heights, he dispersed them with great loss—and finally encamped, covering the passage of the Saltillo road. It was here discovered, that besides the forts at the Bishop's palace, and the occupation of the heights above it, two commanding eminences on the opposite side of the San Juan river had been fortified and occupied; the two latter heights were then stormed and victoriously carried, and the guns of the last fort that was carried were immediately turned upon the Bishop's palace with a most deadly fire.

On the same morning, (21st,) the first division of regular troops, under Gen. Worth, the volunteer division, under Gen. Butler, were under arms to make a division to the left.

The several battles at Monterey were fought between the 19th and 24th of Sept. It was also rumored at Washington, that Mexico has sued for peace.

### FURTHER PARTICULARS.

We stop the press to say that Monterey has been taken! after several days terrible fighting, the American forces bravely defying the fire of redoubts, and fortifications, and taking them in detail.

Early on the morning of the 24th, a communication was sent to Gen. Taylor from Gen. Ampudia, under a flag, making an offer of capitulation, to which the former refused to accede, as it asked more than the American commander would, under any consideration, grant. At the same time a demand for surrender was made, in reply, upon Gen. Ampudia, and 12 M. was the hour at which the acceptance or non acceptance was to be communicated to the American general. After several offers in relation to the capitulation of the city, made on either side and refused, at half-past 4 o'clock, P. M., Gen. Taylor arose, and saying he would give Gen. Ampudia one hour to consider, to accept or refuse, left the conference with his officers. At the expiration of the hour, the discharge of the mortars was to be the signal for the recommencement of hostilities.

At the expiration of the hour, however, an offer was sent, on the part of Gen. Ampudia, to inform the American General, that to avoid the further effusion of blood, the national honor being satisfied by the exertions of the Mexican troops, he had, after consultation with his General's officers, decided to capitulate,—accepting the offer of the American General:

The terms of capitulation were, in effect, as follows: That the officers should be allowed to march out with their side arms; cavalry and infantry be allowed to march out with their arms and accoutrements; that the artillery should be allowed to march out with one battery of six pieces, and twenty-one rounds of ammunition; that all other munitions of war and supplies should be turned over to a board of American officers appointed to receive them. That the Mexican army should be allowed seven days to evacuate the city, and that the American troops should not occupy it until evacuated; that the Cathedral Fort or Citadel, should be evacuated at 10 A. M. next day, 25th; the Mexicans there marching out, the American garrison marching in; that the Mexicans should be allowed to salute their flag when hauled down; and that there should be an armistice of eight weeks, during which time neither party should pass a line running from the Ranionara through Linares and San Fernando.

This lenient offer of the American General was dictated with the concurrence of his Generals, and by motives of good policy. This consideration was due to the good defence of their city by the Mexican army.

The above is from the New Orleans Picayune, Extra, dated Sunday morning, Oct. 4, the intelligence having been received there by the steamer James L. Day, from Point Isabel.

The American loss is estimated at about three hundred—and 200 wounded. Among the officers killed, are Lieut. Col. Watson, of Baltimore Volunteers; Brevet Major Barber; Brevet Major McCall; Capts. Morris and Fied; Lieuts. Irwin, Hazlett, Haskins and Woods.

*From Fort John.*—Mr. Coburn, who left in company with Capt. Burnham, for Oregon, during the summer, returned to this city yesterday, on the steamer Claremont, No. 2, having left the company at Fort Pietrie. Thence he proceeded to Fort John, from which place he reached the Missouri a few days ago. He represents the Pawnee Indians as being spread over the plains in small parties, for the purpose of plundering the emigrants and traders. At Fort John, some of the oldest traders had been plundered by them. One of them, in returning from an excursion, was attacked and plundered of about ten packs of furs, and all his mules, and the man who had charge of the latter was shot. There was no other news.—Mr. Coburn saw two parties from Oregon, near the Kansas, on their return.

There are very rich copper mines in Misiouri, but the art of melting compound ores of copper, is not yet sufficiently understood to make it profitable.

The case of the Commonwealth vs. Barker Burnell, which was before the court of Common Pleas, was, by order of court, on Wednesday morning, continued to the June term, 1847.

A motion was made by Mr. Burnell's counsel, that the court would appoint Monday next for the trial; and for cause it was assigned, "that a brief delay was indispensable to enable him (the defendant) to prepare for a trial so wholly unexpected, and that any considerable delay would work much hardship and injury. If it should be impossible to attend to the case next Monday, "the court was requested to assign the earliest subsequent day." As the District Attorney could not consent to either of these propositions, the case was continued to June next.

The cause assigned for the continuance was, we are bound to believe, entirely sufficient, although we are very confident that, with the exception of Mr. Burnell and his counsel, very few, if any, were at all surprised at the finding of a bill by the grand jury.

As there was no other jury case, and very little business of any sort to be attended to, the Court finally adjourned Wednesday morning, a few minutes after 9.

Mr. Burnell, having been surrendered to the Court on Tuesday, by his bondsmen, was remanded to jail as soon as the court adjourned, to await trial, or to be bailed out upon a new bond.—Nantucket Inquirer.

*Baltimore, Sept.* 23.—D. Marvin Hoyt, a lottery broker at Richmond, Va., was found in his bed this morning, dead, with three bullets in his head and breast. He is supposed to have been murdered by a man whose wife he had seduced.

*Witchcraft.*—Among the causes disposed of lately, in the Baltimore City Court, was that of Matilda Cordery, charged with *witchcraft* and *conjuration*. She was declared not guilty.

MARRIED—In Salem, 7th inst., by Rev. Theodore Parker, Mr Henry P. Trask, of Boston, to Miss Mary P. Kenny, daughter of Jonathan Kenny, of Salem.

DIED—In Millbury, Mass., July 26th, WILLIAM LLOYD, son of William H. and Almira B. Humphrey, aged ten months and fourteen days.

'Go to thy rest, my child,
Go to thy dreamless bed,
Gentle and undefiled,
With blessings on thy head;
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this fearful land,
Where flowers so quickly fade.

'Before thy heart might learn,
In waywardness to stray,
Before thy feet could turn
The dark and downward way;
Ere sin might wound thy heart,
Or sorrow wake the t

## POETRY.

The following fine poem, by Geo. W. Cutter, of Covington, Ky., we find travelling the rounds of the Press without credit. We are unwilling to let it go further, *incog.*, and therefore publish it with the name of the author. It is the same production which Blackwood pronounced 'the best lyric of the century.'—*Cin. Atlas.*

### THE SONG OF STEAM.

Harness me down with your iron bands;
Be sure of your curb and rein;
For I scorn the power of your puny hands,
As the tempest scorns a chain!
How I laughed, as I lay concealed from sight
For many a countless hour,
At the childish boast of human might,
And the pride of human power!

When I saw an army upon the land,
A navy upon the seas,
Creeping along, a snail-like band,
Or waiting the wayward breeze;—
When I marked the peasant faintly reel
With the toil which he faintly bore,
As he feebly turned at the tardy wheel,
Or tugged at the weary oar;—

When I measured the panting courser's speed,
The flight of the carrier dove,
As they bore a law a king decreed,
Or the lines of impatient love;—
I could not but think how the world would feel,
As these were outstripped afar,
When I should be bound to the rushing keel,
Or chained to the flying car!

Ha, ha, ha! they found me at last;
They invited me forth, at length,
And I rushed to my throne with a thunder-blast,
And laughed in my iron strength!
Oh! then ye saw a wondrous change
On the earth and ocean wide,
Where now my fiery armies range,
Nor wait for wind or tide.

Hurrah, hurrah! the waters o'er
The mountains steep decline;
Time—space—have yielded to my power—
The world—the world is mine!
The rivers the sun hath earliest blest,
Or those where his beams decline;
The giant streams of the queenly West,
And the orient floods divine.

The ocean pales where'er I sweep,
To hear my strength rejoice,
And the monsters of the briny deep
Cower trembling at my voice.
I carry wealth and the lord of wealth,
The thoughts of the god-like mind;
The wind lags after my flying forth,
The lightning is left behind.

In the darksome depths of the fathomless mine
My tireless arm doth play,
Where the rocks never saw the sun's decline,
Or the dawn of the glorious day.
I bring earth's glittering jewels up
From the hidden caves below,
And I make the fountain's granite cup
With a crystal gush overflow.

I blow the bellows, I forge the steel,
In all the shops of trade.
I hammer the ore and turn the wheel,
Where my arms of strength are made.
I manage the furnace, the mill, the mint—
I carry, I spin, I weave;
And all my doings I put in print,
On every Saturday eve.

I've no muscle to weary, no breast to decay,
No bones to be 'laid on the shelf,'
And soon I intend you may 'go and play,'
While I manage the world by myself.
But harness me down with your iron bands,
Be sure of your curb and rein;
For I scorn the strength of your puny hands,
As the tempest scorns a chain!

Covington, Ky. G. W. Cutter.

### THE PINE TREE.

[Written on hearing that the Anti-Slavery Resolves of Stephen C. Phillips had been rejected by the Whig Convention at Faneuil Hall.]

Lift again the stately emblem on the Bay State's rusted shield!
Give to Northern winds the Pine Tree, on our banner's tatter'd field!
Sons of men who sat in council with their Bibles round the board,
Answering England's royal missive with a firm 'Thus saith the Lord!'
Up again for home and freedom!—Set the battle in array!—
What the fathers did of old time we their sons must do to-day.
Tell us not of Banks and Tariffs—cease your paltry pedlar cries—
Shall the good State sink her honor that your gambling stocks may rise?
Would ye barter man for cotton?—that your gains may be the same,
Must we kiss the feet of Moloch, pass our children through the flame?
Is the Dollar only real?—God and Truth and Right a dream?
Weighed against your lying ledgers must our manhood kick the beam?
Oh, my God! for that free spirit, which, of old in Boston town,
Smote the Province-House with terror, struck the crest of Andros down!—
For another strong-voiced Adams in the city's streets to cry:
'Up, for God and Massachusetts!—Set your foot on Mammon's lie!
Perish Banks and perish traffic—spin your cotton's latest pound—
But in Heaven's name keep your honor—keep the heart o' the Bay State sound.'
Where's the man for Massachusetts?—Where's the voice to speak her free?—
Where's the hand to light up bond-fires from her mountains to the sea?
Beats her pilgrim pulse no longer?—Sits she down in her despair?—
Has she none to break the silence?—Has she none to do and dare?
Oh my God! for one right worthy to lift up her rusted shield,
And to plant again the Pine Tree in her banner's tattered field!

From Douglas Jerrold's Shilling Magazine.

### MINE AND OURS.

Mine is the little and puny and weak,
Ours are the thousand arms, mountains to break;
Mine is the atom of clay for the grave,
Ours is the Earth, with hill, valley and wave:
Mine will evanish like corpse in the sod,
Ours will arise to the Heaven of God!

Mine is the secret prayer, breathed low and lone,
Ours is the anthem of conquering tone;
Mine is the little flower nurtured in dearth,
Ours are the blossoming Edens of Earth:
Mine will evanish like corpse in the sod,
Ours will arise to the Heaven of God!

Mine is the brain that but gleams like a spark,
Ours are the thoughts like stars lighting the dark;
Mine is the heart that beats fearfully hurled,
Ours are the heart-throbs that gladden the world:
Mine will evanish like corpse in the sod,
Ours will arise to the Heaven of God!

Mine is the hermit-life, lone in its hours,
Ours are humanity's loves, thoughts and powers;
Mine, scarcely mine, is this frame, doomed to fall,
Ours is our God, common Parent of all!
Mine will evanish like corpse in the sod,
Ours will arise to the Heaven of God!

Goodwyn Barmby.

## REFORMATORY.

For the Liberator.

### ON ASSOCIATIONS.

That zeal which animates the exertions of mankind in favor of their own immediate relatives or dependants will, by a natural transition, be amplified and extended in the associative phalanx throughout all the other members of which its numbers may consist. Independently of this general principle of philanthropy towards our fellow-men, the characteristic of the generous and the good, there belongs to the constituency of bodies having a particular community of interest and object, a degree of earnestness for their prosperity and success exceeding, as experience has demonstrated, any by which the individual is actuated for his own.

'Wide and more wide, th' overflowings of his mind
Take every creature in of every kind.'

No fact, perhaps, is more striking to the eye of philosophy than this, that we are induced to attempt things conjointly with others to whom we are united in society, from which we should shrink if left to a state of individuality, alone and unaided. Admitting it to be pre-eminently true of the *esprit du corps* in military achievements, of which the examples are as brilliant as they are innumerable, the same must be equally predicable of those moral enterprises which appear to be better calculated to flourish in such a soil, as they are more in accordance with the original design and intent of the existence of man. Love being a more powerful agent in the construction of the universe than resentment, the balance of forces will naturally be found to preponderate in its favor. 'Love worketh no ill,' says the apostle St. Paul, and can there be any, where all are brought together to eschew it?

But the wonders of the affiliated principle do not rest here. In truth, they are as yet but imperfectly explored. The trial of it may in fact be said to have but just commenced. It will animate men to extraordinary exertions for the aggrandizement, the honor, the merits and the splendor of that society above all others to which they are more immediately attached. Personal considerations will be waived in a constant endeavor to consult only the exaltation of its glory, the extent of its revenue, the beauty of its mechanism, the perfection of its various attributes, and the consolidation of its several powers. Compared with surrounding objects, no edifice so convenient, no cultivation so improved, no attractions so charming, no pleasure grounds so picturesque, no shrubbery so well laid out;—to aim at all which should be constantly strived after, at least by every associate in the great co-operative phalanx alike.

The same passion will suggest a desire to excel, more especially in some branch of industry for which circumstances of endowment may have qualified a particular Association perhaps beyond all others, and to which an extraordinary degree of attention will of course be devoted. The honey of that southern settlement is likely to become most in request where the closest application is paid to selecting flowers of the choicest fragrance for the supply of its beehives, which will of course tend powerfully to educe the utmost investigation and skill of a group of florists directed to that end. Wool of the best quality is raised in the mountainous districts of Vermont, where the sheep can enjoy the advantage of a dry and elevated pasture, accordant with their nature, and congenial to their disposition. An Association established in that State, therefore, may expect to outvie, in the production of this article, one in New Jersey, where the face of the country being champagne, and the soil arid and sandy, is more particularly adapted to the raising of peaches, watermelons, and the *batatas*, or sweet potato, than any other. On these grounds, therefore, we shall readily discover the elements of a regular system of interchange, or of traffic between the two contrasted States, founded upon their peculiar and reciprocal capacities and wants.

To return, however, to the principle of emulation in associated bodies. It is seen to manifest itself both individually and collectively—firing the bosoms of the members of the same in exaltation of their cause, and animating each Association to excel and outdo all others. The intent and object of such a rivalry, it will be perceived, is to elicit and extract from nature virtues of the greatest possible amount of good throughout every diversity of soil or situation over which the influence of association shall extend.

[Communicated.]

### PIOUS GRATITUDE FOR MURDER.

From the Christian Reflector of Oct. 1, 1846.

'Soon after our arrival in England, news was received there of what was thought to be the critical situation of General Taylor and his little army, and the capturing by the Mexicans of one or two scouting parties; whereupon the British press and people (I am paying them no compliment) assumed towards Americans so contemptuous and abusive a tone, as to make our stay there exceedingly disagreeable. We all felt it, and were greatly annoyed thereby. The youngest of our party was keenly sensible to it.(1) And thus matters stood—we having half resolved to return to our homes, there to share the glory or the shame an all-wise Providence might have in store for us,(2) until Sunday afternoon the 14th, when riding through Fleet-street, on our way to the beautiful church of the Knight Templars, we saw posted up at the windows of a newsroom, 'American News—Express from Liverpool—Arrival of the Steamer Britannia.' Reaching the church, we met our own beloved pastor, from New-York, a delegate to the Union Convention. He readily consented to take charge of my people, for a few moments, and I hastened back to the news-room, bought an extra,(3) returned to the church, and having read the few brief sentences the extra contained, handed it to our D. D., and then by each, in turn, of our party, to the smallest, it was read. Tears of joy glistened in their eyes, for such a thrill of joy had been sent to our hearts, as you at home can hardly conceive of.(4) *Americans* had shown themselves worthy sons of worthy sires, and *we were Americans.*(5)

(1.) If the British press and people told the truth, in regard to the origin of the Mexican war, it would no doubt be considered *contemptuous* and *abusive*, by such *Americans* as the writer of the above article No wonder he was *greatly annoyed* thereby, for truth is sometimes *exceedingly disagreeable* to the guilty, and every American who has not exerted his influence against this war is guilty.

(2.) Yes, that is the way; send an army into Mexico to plunder and murder the natives, and then charge the disgrace of defeat upon an all-wise Providence. What blasphemy!

(3.) Suppose some wicked Garrisonian had been seen buying a political newspaper, on the *Lord's day*, with what holy horror would the above writer have recorded the fact, as an awful desecration of the *holy Sabbath*, and as proof positive of *infidelity*.

(4.) What an interesting sight must it have been to behold this Rev. D. D., a professed minister of the Prince of Peace, sitting in the *house of God*, on the *Sabbath* day, surrounded by his loving parishioners, and weeping *tears of joy* over the account of the mangling and murder of 700 or 800 of his Mexican brethren. How full his heart must have been of the spirit of Him who said, 'Love your enemies; bless them that curse you; do good to them that hate you; pray for them that despitefully use you and persecute you.'

(5.) A more palpable falsehood is seldom written. Their fathers fought for liberty and equal rights, while General Taylor and his army are fighting to extend the dominion of slavery over the Mexican provinces, where it was long ago abolished; and the success of that wicked enterprise caused that *American* and his party to glory in the name of Americans. Truly does the scripture say of some, that 'they glory in their shame.'

When the *Reverend* editors of a paper will publish such an article as that from which the above extracts are taken, without one word of disapproval, what can we think of their claims to anti-slavery or to Christianity? ☞

## MISCELLANY.

From the Nantucket Inquirer.

### TRAVELS IN PERU.

Blackwood's Magazine for August is an interesting number. The articles are all good, several of them excellent. We make two or three extracts from a review of Dr. Tschudi's Travels in Peru. The first is a description of the Cerro de Pasco, a mining town among the Cordilleras.

'In a region of snow and ice, at an elevation of 13,673 feet above the sea, you suddenly come in sight of a large and populous city, built in a hollow, and surrounded on all sides by lakes and swamps. On the margin of eternal snows, in the wildest district of Peru, and in defiance of the asperities of climate, Mammon has assembled a host of worshippers to dig and delve in the richest of his storehouses.

Some two hundred and fifteen years ago, according to the legend, a small pampa that lies southeast from Lake Lauricocha, the mother of the mighty river Amazon, an Indian, Hauri Capcha by name, tended his master's sheep. Having wandered one day to an unusual distance from his hut, he sought shelter from the cold under a rock, and lighted a large fire. The following morning he saw to his astonishment that the stone beneath the ashes had melted and become pure silver. He joyfully informed his employer, a Spaniard of the name of Ugarte, of this singular circumstance. Ugarte hastened to the place, and found that the shepherd had hit upon a vein of silver ore of extraordinary richness, of which he at once took possession, and worked it with great success. This same mine is still worked, and is known as *la Descubridora*, the discoverer. Presently a number of persons came from the village of Pasco, two leagues distant, and sought and discovered new veins. The great richness of the ore and the increase of employment soon drew crowds to the place—some to work, others to supply the miners with the necessaries of life; and thus, in a very brief time, there sprung up a town of eighteen thousand inhabitants.

The ground whereon Cerro de Pasco is built is a perfect net work of silver veins, to get at which the earth has been opened in every direction. Many of the inhabitants work the mines in their own cellars; but this, of course, is on a small scale, and there are not more than five hundred openings meriting, by reason of their depth and importance, the name of shafts. All, however, whether deep or shallow, are worked in a very senseless, disorderly and imprudent manner, the sole object of their owners being to obtain at the least possible expense, and in the shortest possible time, the utmost amount of ore. Nobody ever thinks of arching or walling the interior of the excavations, and consequently the shafts and galleries frequently fall in, burying under their ruins the unfortunate Indian miners. Not a year passes without terrible catastrophes of this kind. In the mine of Matagente (literally, Kill-people,) now entirely destroyed, three hundred laborers lost their lives by accident.'

The following is quite a little tragic romance. The products of the Peruvian mines must have been enormous in the early days of the Spanish dominion:—the Salcedo legend is only one among several given by Dr. Tschudi, all going to prove that the amount of silver dug from the Andes has of late years very greatly diminished.

'Besides the mines of Cerro de Pasco, Dr. Tschudi gives us details of many others situated in various parts of Peru. The Salcedo mine, in the province of Puno, is celebrated for the tragical end of its discover. Don Jose Salcedo, a poor Spaniard, was in love with an Indian girl, whose mother promised to show him a silver vein of uncommon richness if he would marry her daughter. He did so, and worked the vein with great success. After a time the fame of his wealth roused the envy of the Conde de Lemos, then Viceroy of Peru. By his generosity and benevolence Salcedo had made himself very popular with the Indians, and this served the viceroy as a pretext to accuse him of high treason, on the ground of his stirring up the population against the Spanish government. Salcedo was imprisoned, and sentenced to death. Whilst in his dungeon he besought Count Lemos to send the papers relating to his trial to the supreme tribunal at Madrid, and to allow him to make an appeal to the king's mercy. If this request were granted, he promised to pay a daily tribute of a bar of silver, from the time of the ship's sailing from Callao to that of its return. In those days the voyage from Callao to Spain and back occupied from twelve to sixteen months. This may give an idea of the wealth of Salcedo and his mine. The viceroy refused the condition, hung up Salcedo, (in May, 1699,) and set out for the mines. But his injustice and cruelty were doomed to disappointment. Whilst Salcedo prepared for death, his mother-in-law and her friends and relations betook themseves to the mine, destroyed the works, filled it with water, and closed the entrance so skillfully that it was impossible to discover it. They then dispersed in various directions, and neither promises nor tortures could ind ice those who were afterwards captured, to reveal the position of the mine. To this day it remains undiscovered.'

As both the Atlantic and Pacific rivers of South America flow from the Andes, the sources of streams which find the ocean thousands of miles apart, are sometimes almost within a stone's throw of each other. The following is a case of this sort:

'At the pass of Antaranga, 15,000 feet above the level of the sea, Dr. Tschudi found two small lakes, scarcely thirty paces asunder. One of these is the source of the river San Maeto, which flows westward, passes Lima under the name of the Rimac, and discharges itself into the Pacific Ocean; the other sends its waters through a number of small mountain lakes to the river Pachachaca, a diminutive tributary of the mighty Amazon. The worthy doctor confesses that he could not resist the temptation to disturb the order of nature, by transporting a jug-full of the water intended for the Atlantic, into the lake communicating with the Pacific.

Habits of Composition.—A Parisan letter-writer gives the following singular account of the celebrated Lamartine's literary habits:

'For want of other matter, I shall tell you how Lamartine, the poet, writes his verses. He walks forth in his park, with pencil and pieces of paper: whatever ideas strike him he puts down on these.—He throws them all into a box, and his secretary afterwards arranges them as he thinks best. They are then taken to a bookseller, and sold for one thousand five hundred or one thousand six hundred pounds a work. Lamartine declares that he never read *La Chute d'un Ange* until it had been printed many months, and then only at the instance of his wife. Some say that he intends to read it tagain his summer.'

A Remarkable Spring.—There is in the town of Riga, N. Y., a mineral spring, the gas from which is sufficiently combustible to burn as clear and bright as a lamp, at all times of the day and night, and which is never exhausted. The spring is located near a bathing house on a farm, and a tube has been constructed from the spring to the rooms, by means of which the house is made sufficiently light without lamps.—*Balt. Sat. Visiter.*

☞ At a late meeting of the Paris Academy of Sciences, an extraordinary communication was made by a Greek physiologist, M. Eseltja—who asserts that, by the assistance of electric light, he has been enabled to see through the human body, and thus to detect the existence of deep-seated visceral disease. He has followed the operations of digestion and of circulation—and has seen the nerves in motion. M. Eseltja has given the name of 'Anthroposcope' to his remarkable discovery.—*Athenæum.*

A Singular Experiment.—A child six years of age was drowned in the canal near Cincinnati lately, and a long time was lost in dragging for the body without success. A young woman recommended them to get a loaf of bread and put some quicksilver in it, averring that it would float to the body The bread thus prepared floated to a distance, remained stationary after turning round several times, and beneath the spot occupied by the loaf the child was found.

'I rise for information,' said a member of a legislative body. 'I hope you will obtain it,' said a bystander, 'for no man needs it more.'

*Villany.*—An attempt was made to obstruct the accommodation train of cars from Worcester this morning, by placing a plank upon the rails, in the neighborhood of the West Needham station. The Engineer fortunately discovered the plank in season to arrest the progress of the cars before the locomotive struck. It was in the immediate vicinity of a high embankment, and the most serious consequences must have ensued, had the atrocious design been accomplished.—*Traveller.*

*Economy.*—We have a man in this city, worth about three hundred thousand dollars, who gives his children a penny each to go to bed without their suppers, and when they are asleep, he takes their coppers away from them again.

He seldom has meat for dinner, as may be supposed, but when such happens to be the case, the children are seen dancing on the side-walk, and singing in great joy—'Aha, aha! I guess we're agoin to have meat for dinner to-day!'

The father used to sell water-melons, and when any were left on hand and became stale, he would give them to his children for breakfast!

Every word of the above is true.—*Philadelphia Letter N. Y. Mirror.*

*Extraordinary flight of Butterflies.*—One of the largest flight of butterflies ever seen in this country, crossed the channel from France to England, on Sunday last Such was the density and extent of the cloud formed by the living mass, that it completely obscured the sun from the people on board our continental steamers, on their passage for many hundred yards, while the insects strewed the decks in all directions. The flight reached England about 12 o'clock at noon, and dispersed themselves inland and along shore, darkening the air as they went. During the sea-passage of the butterflies, the weather was calm and sunny, with scarce a puff of wind stirring; but an hour or so after they reached terra firma, it came on to blow great gusts from the S. W., the direction whence the insects came.—*Canterbury Journal.*

*Strawberries in Autumn.*—Rev. Mr. Bennet, of South Wilbraham, has shown to us a strawberry plant, gathered in the field on the 30th of September, on which were three or four blossoms and buds, and one large white strawberry, besides one or two partially grown.—*Springfield Gaz.*

*Sickness in Alabama.*—We regret to hear, says the Mobile Advertiser of Saturday, from some parts of the interior, that sickness prevails to more than usual extent—though as yet it has not been of fatal kind. Bilious and intermittent fevers are the disorders most common, and these are generally consequent upon a rainy and hot season like that experienced the summer past throughout all of South Alabama

☞ Bagdad, in the woods near Pensacola, contains a cotton factory, and five enterprising citizens of Pensacola have just established another in Arcadia, at a cost of $60,000. The operatives are all black girls.

*Rumored Mutiny in the California Expedition.*—Just as we go to press, a rumor reaches us that the Thomas H. Perkin, the ship on board of which Col. Stevenson was, put into Norfolk in consequence of a mutiny on board. We have not time before we go to press to ascertain if the rumor is true.—*N. Y. Express.*

*Civilization in Santa Fe.*—A gentleman attached to Gen. Cearney's expedition says, in a letter from Santa Fe, to a brother in St. Louis; 'This is the most miserable country I have ever seen. The hovels the people live in are built of mud, one story high, and have no flooring. They sleep on the ground, and have neither beds, tables nor chairs. In fact, they burrow in the ground like prairie dogs

The *case against Barker Burnell* came before the Court yesterday afternoon. The Grand Jury found a bill against him in seven different counts, the first of which only, for embezzelling $100,000, was read.—When asked if he was guilty or not guilty, the prisoner replied, distinctly and emphatically—I am not guilty. The court adjourned without entering upon the trial, until this morning at 9 o'clock, that Mr. Burnell might have time to confer with his poincipal counsel, who was not in town yesterday, but was expected last night in the boat.

P. S. Mr. Choate, Counsel for Mr. Burnell, came in the boat yesterday.—*Nantucket Enquirer Wednesday.*

*'Lo the Poor Indian.'* The Maysville (Ky.) Eagle of the 22d inst. says:—A company of regulars were sent from Newport on Saturday last, to remove the remnant of Indians on the Reservation, in the middle of Ohio. It appears the red skins have received pay for their lands, &c., and with the money got on a spree and refused to leave.

As they will not go of their own accord, they are to be forced to go at the point of the bayonet! Perhaps it would have been wiser—it certainly would have been kinder—to have waited the departure of the effects of the 'spree,' and then have tried the persuasion of good council. But where are they to go when they do leave, if they go of their own accord? Will an Indian agent prevent their return, or must the company of Regulars conduct them as prisoners to beyond the Rocky Mountains, and leave them there, in the fulness of discontent, to implant yet more deeply the sense of hatred of our government, which dwells in the breast of many of many of the tribes which have already been 'removed.'—*U. S. Gazette.*

*Slaver.*—Brig Casket, of Beverly, in command of U. S. sloop of war Marion, arrived at this port yesterday morning, from Kabenda, West Coast of Africa, about Aug. 8. The C. was seized by the Marion, on suspicion of being concerned in the slave trade, and sent home for adjudication. The Marion was at Kabenda when the Casket sailed; and it is probable that she has since seized the Harriet, hourly expected there under the American flag, having been sold, it is said, in Brazil. Frames and spars for one more vessel, to be built on the river Congo, for the purpose of shipping off slaves, had arrived there from Brazil. It was reported at K. that brig Vintage, under the American flag, had succeeded in getting away from Ambriz with 400 slaves.

The gross receipts of a late musical festival at Birmingham, England, amounted to $56,000. The excitement was caused by performing Mendleson's Messiah, which, it is said, is to be brought out in this country.

*N. P. Willis, Esq.*—It is said that this gentleman is about to become connected with the New-York Tribune, as its literary editor.

The Artesian Well at East Boston, which has been in progress for some time past, has now been sunk 270 feet. The workmen are progressing at the rate of twelve to fifteen feet in 24 hours. The drill is worked by steam power, and is to be kept in motion from this date, night and day, until the required depth is reached, or an ample supply of water is obtained. The contractors are sanguine that they can bore as great a depth in two hundred days, by means of their apparatus, as it required 9 years to attain at Grenelle, France, by hand power. The design of this undertaking is to provide an abundant supply of good water for the inhabitants of East Boston.—*Traveller.*

*Later from Gen. Taylor.—No battle yet.*—The New Orleans papers of the 30th ult. have Galveston dates of the 26th ult., but though some later intelligence from Gen. Taylor and his army had been received at that place, it does not include anything of direct importance. Gen Taylor was reported to be within a few miles of Monterey with 8000 troops: and Ampudia in his immediate vicinity with 15,000 This is about the sum total of the news by this mail.—*N. Y. True Sun.*

A cataract has been discovered on the river St. Louis, where it falls into the western extremity of Lake Superior, which has never been described by any geographer. It is said to be second only to Niagara. The volume of water is very great, and the perpendicular hight of the fall one hundred and fifty feet.

A Mrs Moffatt, residing in the Huron District, Canada, was lately delivered of four children! two boys and two girls; two of them lived twelve or fourteen days, the other two are stall living. The mother survived only about an hour.

The spirit of the age must have its way: the rapid progress of improvement will carry along with it the four quarters of the globe, and those that tarry in their movements are liable to be dragged along by force. Whether such force becomes an act of justice, or act of aggression, it matters not. Steam and electricity will follow rapidly in the road which the sword has made, and cannot be retarded in their march till a band of iron is welded, which will hold within its circle a world knowing no conflicts but those of genius, and no weapons but those of honest rivalry.—*N. Y. Herald.*

*Treasure Found.*—The Barnstable Patriot says that 'two men belonging to Nantucket, discovered on the shores of that Island a few days since, after an unusually low ebb tide, a cask, the head showing itself a little above the surface of the water, and which they found on extracting it from its bed to contain 5,000 *Spanish Dollars!* It is thought to be a part of the car go of a brig wrecked at that place more than fifteen years ago.

*Colored Seamen.*—The National Anti-Slavery Standard estimates the number of colored persons in our navigation service as follows: Colored men in the merchant service, 6,000; naval, 1,000; whaling, 2 900; internal navigation, 5,000; total, 15,300.


C. W. LEFFINGWELL,
*Attorney and Counsellor at Law, and Solicitor in Chancery,*
Franklin, Portage Co., Ohio.

Practises in the courts of Portage and adjoining counties. Collections promptly attended to Office No. 5 Bridge street, second story.

MACON B. ALLEN,
*ATTORNEY AND COUNSELLOR AT LAW,*
Office 69 Cornhill,
s6mos BOSTON.

VALUABLE BOOKS.

Bela Marsh, No. 25 Cornhill, has for sale, The Fountain Minstrel; or Teetotaller's New Song Book, calculated to be used at Temperance Meetings, Pic Nics, &c. By F. M. Adlington. Price 12 1-2 cts.
Narratives of the sufferings of Lewis and Milton. Clarke among the Slaveholders of Kentucky. $0 25
The complete Phonographic Class Book. 0 37 1-2
The Phonographic Reader. 0 25
The Phonotypic Reader. 0 12 1-2
The Mysteries of Tobacco. 0 37 1-2
Phrenology Proved, Illustrated and applied, 34th Edition enlarged. By O. S. Fowler. 1 00
Love and Parentage. By O. S. Fowler. 0 25
The Philosophy of the Water Cure. 0 25
The Phrenological Almanac for 1847, 50 cts. per doz. each 0 6 1-4
The Liberty Almanac for 1847, 50 cts. " 0 6 1-4
Lysander Spooner's excellent work on the Unconstitutionality of Slavery. 0 25
Mr. Spooner's work on Poverty—its illegal Causes and legal Cure. 0 25
The Water Cure for Debilitated Young Men—addressed to Fathers as well as Sons. Translated from the German of Christian Ritter, M. D., with notes critical and explanatory, by Dr. Alcott. 0 20
Mr. Sumner's Fourth of July Oration on the True Grandeur of Nations. 0 25
Mr. Parker's Sermon of War; preached at the Melodeon on Sunday, June 7, 1846. 0 15
Lincoln's Anti-Slavery Melodies. 0 25
Mrs. Childs' Letters from New York. 0 75
" " History of Women. 0 75
" " Biography of Good Wives. 0 62 1-2

VALUABLE BOOKS

For sale at the Massachusetts A. S. Depository, No. 25 Cornhill—
Madison Papers,
Disunion,
Can Abolitionists Vote?
Archie Moore, or the Slave;
Brotherhood of Thieves,
Slaveholder's Religion,
Narrative of Frederick Douglass,
" " Jonathan Walker,
Liberty Cap,
Adin Ballou on Christian Non-Resistance,
Fisher's History of the Sabbath.
Also just received—
American A. S. Almanac for 1847. Price, $3,00 per hundred; 50 cts. per doz.
Robt F. Wallcut, *Agent.*

COME AND SEE!

New and Second hand Clothing Store, No. 56 Union-st., where you can get all kinds of Clothing, Boots, Shoes, or Hats, Watches, Jewelry, &c. Cash advanced on all kinds of goods. Old Clothing taken in exchange for new.
John Wright.
Oct. 2, 1846.

AMERICAN PEACE SOCIETY.

The Depository of the American Peace Society is at No. 21, Court-square, Boston, third floor The Advocate of Peace, and a variety of other Peace publications, may always be obtained there.
J. P. Blanchard,
eptf *Treasurer, and Stationary Agent*

CHASE'S
DAGUERREOTYPE ROOMS
257, Washington-street,
BOSTON,
FIRST FLOOR over Haskell & Howland's large Silk and Shawl store, in the new stone building just erected.

No pains or expense will be spared to make these Rooms the most Genteel and Fashionable of any in the city, and to secure the most competent skill in every thing appertaining to the business.

The public are respectfully invited to call and judge for themselves, being assured that whatever comes from this Establishment will be executed in the HIGHEST PERFECTION OF THE ART.

Perfect satisfaction is guaranteed in all cases, or no charge.

☞ PICTURES TAKEN IN ANY WEATHER
☞ Apparatus, &c. furnished and warranted.

MECHANICAL AND DENTAL
SURGERY.
TEETH AT COST, UNTIL JAN. 1, 1847!
*Office, No. 266, opposite No. 307, Washington-st., corner of Avon Place, Boston.*

For the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on Plate, the merits of which, it is confidently believed will, be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such *terms*, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but is peculiarly and *especially* adapted to whole or half sets, where the alveolar or dental ridge has become uneven and irregular, by the absorbing of some parts more than others. In all such cases, it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by asorption, and for bringing out the cheeks and lips to their natural and uniform fulness. The difficulties to be overcome in whole or half sets, so far as the proper form is concerned, arthus fully met by this mode, and it is not possible to accomplish it so fully by any otner means. It is the want of this ingeniou-ly wrought block-work to remedy the effects above referred to, that so many are unsuccessful in giving satisfaction in their plate work—especially in whole and half sets. Another advantage of carved work, and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the finer particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is its perfect articulation. Each tooth should meet its opposite in the most exact manner of masticating food; otherwise the whole work will prove a source of continual an noyance, by its instability, falling down and other inconveniences only known to those who have worn them. There are other advantages in this style of work that can only be understood and appreciated by an examination of the specimens that may be seen at the subscriber's office—which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty in execution is to be overcome. They cannot fail to excite admiration from all who are pleased with close imitations of nature, and would inspire a confidence in their merits that the wearing of them would tend to strengthen.

TERMS.

Up to January 1, 1847, the following terms will be strictly observed for all cases of plate work, from a single tooth to a whole set, viz: when a fit and finish of the work are produced to the satisfaction of the person for whom they are made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c., will be attended to in the most thorough and scientific manner, and on the following terms, viz: For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; for setting on gold pivot, $2; for Cleansing, $1; Extracting 25 cents. Examinations and advice gratis. All operations warranted.

Carved work in block for whole or half sets will be got up for other Dentists on reasonable terms.
S. STOCKING, Surgeon Dentist.
Aug. 28 6m.

BOUND VOLUMES OF THE LIBERATOR.

Numbers *two, three,* and *four* can be obtained for a reasonable price by an application at 25 Corn-

OPENING OF THE NEW STORE
*IN WINTER-STREET!!*

The subscribers give notice that they have removed from Federal-street to the new Granite Building,
NO. 13 WINTER ST.
Where they are opening a large and valuable stock of
BRITISH, FRENCH AND GERMAN GOODS,
of their own importation, comprising an extensive and beautiful assortment of FALL AND WINTER GOODS, adapted to the best city and country trade. The stock, which is one of the largest in the city, is now ready for inspection, and will be offered at the lowest market prices, either by the PACKAGE, PIECE, or at RETAIL.

Purchasers in the city or from the country are invited to an early examination of this stock, as the assortment of many of the leading articles of the season being new complete, a more favorable opportunity for making selections cannot be offered during the fall.

MERCHANTS FROM THE COUNTRY
Will find it for their interest to examine our stock, as we are prepared to offer every article upon the most FAVORABLE TERMS, and in such quantities as may be wanted.
HOVEY, WILLIAMS & CO.

The subscribers give notice that they are now connected in business with Messrs. C. F. HOVEY, W. WILLIAMS, and J. H. BRYDEN. The Dry Goods business, in all its branches, will be conducted under the firm of HOVEY, WILLIAMS & CO., at 13 Winter-street, where they invite their friends and former customers to call and examine a very large and handsome assortment of Fall goods. They respectfully solicit a continuance of the patronage of their friends and the public.
JOHN CHANDLER,
R. C. GREENLEAF,
(Late firm of Chandler & Greenleaf)
Sept. 18.

ABDOMINAL SUPPORTERS.
NEW-ENGLAND
TRUSS MANUFACTORY.
JAMES FREDERICK FOSTER

Continues to manufacture all the various approved *TRUSSES* at his old stand, No. 265 Washington street, opposite No. 264, entrance in Temple Avenue, Boston, where he has been for the last ten years—and his residence and business being both in the same building, he can be seen at home nearly the whole of the time, day or evening. He has more room and better conveniences for the Truss business than any other person engaged in it in the city or any other.

ALSO—Abdominal Supporters, for Prolapsus Uteri; Trusses for Prolapsus Uni; Suspensory Bags, Knee Caps, Back Boards, Steeled Shoes for deformed feet; Trusses repaired at one hour's notice, and often times made to answer as well as new. The subscriber having worn a Truss himself for the last twenty five years, and fitted so many for the last ten years, feels confident in being able to suit all cases that may come to him.

Convex Spiral Trusses, Dr. Chase's Trusses, formerly sold by Dr Leech; Trusses of galvanized metal that will not rust, having wooden and copper pads, Read's Spiral Truss; Rundell's do; Salmon's Ball and Socket; Sherman's Ball and Socket; Sherman's patent French do; Bateman's do, double and single; Stone's Trusses: Also, Trusses for Children, of all sizes. Marsh's Truss; Dr. Hull's do; Thompson's Ratchet do, and the Shaker's Rocking Trusses, may be had at this establishment. Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters, or Trusses, waited on by his wife, Mrs. CAROLINE D. FOSTER, who has had ten years' experience in the business.

CERTIFICATES.

From Dr. John C. Warren, of Boston.

Having had occasion to observe, that some persons afflicted with Hernia, have suffered much from the want of skilful workmen in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren, and to the public, as a person well fitted to their wants in regard to these important articles. JOHN C. WARREN, M.D.

From Dr. Robbins, Roxbury.

Since the death of Mr. John Beath, I have used, in preference to all other Trusses, those made by Mr. J. F. Foster of Boston. P. G. ROBBINS, M.D.

From Dr. Green, Boston.

I have sent many persons to be fitted with Trusses and Abdominal Supporters, by James F. Foster, and he has uniformly given full satisfaction in their application.

The benefit of such instruments is often lost, in consequence of their imperfect construction, and from neglect in properly fitting them; on this account, I am in the habit of sending patients to Mr. Foster, confidently believing that he will give them a good article, and see that they are well fitted.
H. B. C. GREENE, M.D.
Boston, April 27, 1847.

The undersigned is familiar with the ability of Mr. J. F. Foster, to manufacture Trusses, the various kinds of supporters and other apparatus required by invalids, and fully believes that the character of his work will favorably compare with that of other artists.
J. V. C. SMITH,
Editor of the Boston Medical and Surgical Journal.
Boston, Aug. 9.

SPECIAL NOTICE

Whatever may be the cause, the fact is notorious, that the Americans, more than any other people, suffer from diseases of the teeth and either early loss. Professors of, and pretenders to, the dental art, are therefore more numerous in this country than in any other.

Twenty years of our life have been devoted to the investigation of this subject and the practice of the art of preserving the teeth; with all the a